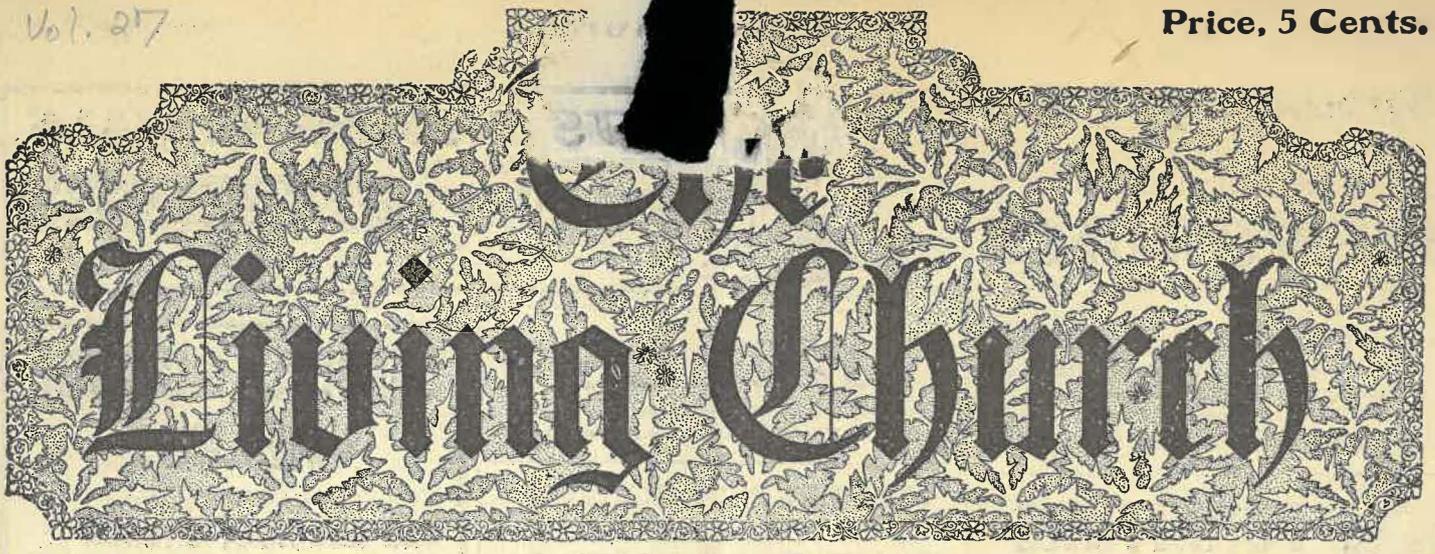


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MILWAUKEE AND CHICAGO, SEPTEMBER 20, 1902.

No. 21.

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The Living Church

Vol. XXVII.

MILWAUKEE AND CHICAGO, SEPTEMBER 20, 1902.

No. 21

Editorials and Comments.

The Living Church

With which are united "The American Churchman,"
and "Catholic Champion."

A Weekly Record of the News, the Work, and the Thought of the Church.
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AN ACCEPTANCE OF THE QUADRILATERAL.—II.

THE Chicago-Lambeth quadrilateral has been turned down! The Oxford-Milwaukee platform is in the ascendant!"

These were the "personal words" uttered by the distinguished clerical deputy from New York as a magnificent oration to his final address in the General Convention of 1901. "I acquiesce," he is reported to have said, "and in doing so I surrender the leadership which so many of you graciously accorded me."

Our own comment upon these words was made in the same issue of THE LIVING CHURCH in which these were printed:

"If anyone thinks that this confession brings elation to us, who may perhaps have had a small share in presenting the policies which Dr. Huntington refers to as the 'Oxford-Milwaukee platform,' he is very much mistaken. We have had no partisan desires. We are not a party arrayed in battle form against the hosts led by Dr. Huntington. We have sought no partisan triumph, and we decline to agree that we have won one. If the 'Oxford-Milwaukee platform' is 'in the ascendant,' the 'Chicago-Lambeth quadrilateral' is not 'thrown out.'" (THE LIVING CHURCH, Oct. 26, 1901.)

Now we beg leave to point to these words in order to recall to interested Churchmen, the fact that there is not, and never has been, an antagonism between the "Chicago-Lambeth Quadrilateral" and the "Oxford-Milwaukee platform." Under the magnificent leadership of the distinguished New York presbyter, every pleading, every prayerful attempt was made to draw other religious bodies, large or small, into touch with this Church, on the basis of a presentation of a minimum of Catholicity. And with what result? Fifteen years elapsed, and not one single religious body had done more than court-ously to decline our tender.

Less than one year of the "ascendancy" of the "Oxford-Milwaukee platform" has gone by, and one religious body, not strong, not great, but yet embracing a greater or less number of immortal souls, declares its acceptance of our tender, and its desire to be received into communion with this American Church. And, be it observed, it is not because of any alleged "common Protestantism" which might serve, forsooth, as a vantage ground for common action, but because the petitioners have convinced themselves that the body which, singularly enough, chooses to hide its divine light under the misnomer of Protestant Episcopal Church, is yet, verily and indeed, the American Catholic Church in the United States, though temporarily masquerading under an alias. Truly there must be a large intellectual acumen in the Polish Catholic Church, since it has successfully penetrated our disguise!

And where the offer of a minimum of Catholicity failed utterly to attract a single affirmative answer to the Quadrilateral, the profession of a maximum has proved, in this one case, successful. Evidently, there has heretofore not been sufficient breadth in the manner of promulgation of the Chicago-Lambeth Declaration. Its partisans have been too narrow. There is nothing attractive in a minimum. The divided Christendom requires the presentation of the Church as the Body of Christ, the divine sheep-fold for all men, as the only sufficient reason for them to abandon narrow sectarianism. It required the breadth—real, not spurious—of the "Oxford-Milwaukee platform" to infuse life and practicability into the Quadrilateral. If men who call themselves and who

try in fact to be Broad Churchmen, would only permit *themselves* to broaden instead of their Churchmanship, they would in time grow to appreciate the infinite breadth of what we term Catholicity.

Our only criticism of the Chicago-Lambeth Declaration is that it was issued out of its chronological order, according to the "Oxford-Milwaukee" conception. It was a general invitation to Christendom to discard sectarianism. But it made the mistake of not first being applied to ourselves. We invited every other Christian body to do that which we refused to do, ourselves. If we had first planted ourselves squarely on the rock of Catholicity, in spirit and in name, and then, secondly, had invited other Christians to do that which we had first done ourselves, we might eventually have influenced some of them to do it. Of course the process would still have been slow, for the mistakes and misunderstandings and follies and quarrels of four centuries and more, cannot be overcome in a lifetime. We are not saying that the "Oxford-Milwaukee platform" would bring the millenium to pass. We should at least, however, have given evidence of our good faith.

But we, Protestant Episcopalians, chose to suggest to Presbyterians, and others, how seemly it would be in them to return "to the principles of unity exemplified by the undivided Catholic Church during the first ages of its existence." Splitting our infinitive, as though more fully to emphasize the sin of schism and the sad condition of the Catholic Church, we prayed that "steps might be taken" "to more fully develop the Catholic idea of the Church of Christ"; and then in the same General Convention, we proceeded to vote down the effort to "develop the Catholic idea of the Church of Christ" by discarding the name Protestant Episcopal; and the eminent presbyter from New York, who fifteen years later resigned the leadership to the "Oxford-Milwaukee platform," is on record as voting against the proposition. We venture to say with all frankness, that that negative vote neutralized the good that the Quadrilateral might have done. Do we not well say the Quadrilateral was promulgated in too narrow a spirit?

Yes, we failed, because we were too narrow in our application of it. Our Presbyterian and other sectarian brethren proved their real possession of the Christian spirit by not laughing at the spectacle we made of ourselves. But notwithstanding our narrowness, notwithstanding our littleness, this Church was then, as she is to-day, the AMERICAN CATHOLIC CHURCH IN THE UNITED STATES; and one religious body, the Polish Catholic Church, has at length found it out, and, as a matter of course, is then willing and eager to enter into communion with us. So Catholicity succeeds where the Protestant spirit failed.

AND NOW COMES to us the test. Did we mean the Quadrilateral, or did we not? Each of the five Bishops* who signed the original draft, as the report of a committee of the House of Bishops, has gone to his reward. They have passed to that wing of the Church wherein Protestantism has never yet eclipsed Catholicity, and are being trained in that full Churchmanship which involves at its perfection, prostrations before a Throne, before which, though the Lamb is the light thereof, and there is no need for the sun, there yet hang seven lamps of fire. No Archbishop there forbids the clouds of incense to ascend; no aggrieved parishioner is on hand to object to the ritualism of the worship. Human frailties and controversies have passed forever from their vision. What, to-day, would be the interpretation by those five Bishops, of our relation to "the Saviour's prayer, That we all may be one"? What would be their measures, in the light they have to-day, to insure that this prayer "may, in its deepest and truest sense, be speedily fulfilled"? Would they not say unanimously, that the Church on earth be made more like to the Church in Heaven?

Did we mean the Declaration? Do we mean it to-day? Are we prepared to carry it out?

The "Oxford-Milwaukee platform" emphatically says, Yes. But it also demands that the whole Church say Yes, as emphatically as it assented to the Declaration when it was first enunciated at Chicago.

This Polish Catholic Church accepts our proffered terms in good faith. We declared in the Quadrilateral that we spoke, in part, "in pursuance of the action taken in . . . 1880

* The Bishops of Long Island (Littlejohn), Ohio (Bedell), Central Pennsylvania (Howe), Michigan (Harris), and Louisiana (Galleher).

for the protection and encouragement of those who had withdrawn from the Roman Obedience"; and also:

"That this Church does not seek to absorb other Communion, but rather coöperating with them on the basis of a common Faith and Order, to discountenance schism, to heal the wounds of the Body of Christ, and to promote the charity which is the chief of Christian graces and the visible manifestation of Christ to the world."

It now remains to us to make good these professions, and to recognize the Polish Catholic Church as, in a measure, a Unit of the American Catholic Church; and this we must do unanimously, by the common consent of all at least who have supported the Quadrilateral. It would be a stultification of this Church to do otherwise.

Are all its adherents broad enough to assent to this?

THE OLD CATHOLIC work in Europe has engaged the interest and attention of Anglican Churchmen from its very inception. It began, as will be remembered, in a revolt from the decrees of the Vatican Council of 1870, on the part of those who refused assent to the dogma of Papal Infallibility. Both the American Church in General Convention, and the Lambeth Conferences, have expressed sympathy with that movement. It received the episcopate from the Church of Holland, which, though largely Roman in dogma, had preserved an autonomy, with some local peculiarities, for nearly two hundred years. The strength of the movement is in its assertion of what is truly Old Catholicism, as distinguished from the Roman Catholicism from which it sprang. Its weakness is that, since no Bishops joined the movement, it had no canonical jurisdiction in any part of the world, except, perhaps, in the old Jansenist Church in Holland, which latter professed to be Roman Catholic but was not recognized as such by Rome. Let no one ever say that the position of the Old Catholics is identical with that taken by the Church of England at the Reformation. Rome abandoned communion with England—not England with Rome. On the other hand, let it be admitted that the Old Catholics were confronted with difficulties altogether different from those of England, where the Church reformed herself from within. Whether the dissentients after the Vatican Council were justified in setting up altar against altar, Bishop against Bishop, in Roman Catholic countries, is a question upon which they disagreed among themselves, and upon which Anglican Churchmen would be wise not to pronounce. Döllinger, the greatest, perhaps, of them all, preferred to live and die in lay communion with the Roman Church, being deprived by her of the right to exercise his priesthood at her altars. Reinkens, hardly second to Döllinger, with others, held that they were justified in establishing the new Catholic communion, throwing upon Rome the responsibility for the schism by reason of her unjust and uncatholic terms of communion. The episcopate was obtained from Holland, and the new communion of Old Catholics was organized as a fourth wing of the great, historic Church, split for a third time by reason of Papal aggression.

It is not strange that no question of intruding their newly consecrated Bishop into a Diocese of the American Church should have suggested itself to the Old Catholic Bishops when they sent Kozlowski to America. They had been obliged to hold the whole canonical question of jurisdiction to be suspended. Possibly, too, they realized that the question as to jurisdiction between the Roman and the Anglican communions on the American continent, was almost hopelessly involved in obscurity, as it is. They knew that the Poles, who had elected Dr. Kozlowski Bishop, had never either reckoned themselves or been reckoned by us, as in fact subject to the hierarchy of the Protestant Episcopal Church. Indeed, to suppose that they ever could or would become "Protestant Episcopalians," is a supposition which would bring a smile to the face of anyone who knows American Poles. Few would even have supposed that they would ever care to be in communion with this Church. This ought indeed to suggest very severe searchings of ourselves to inquire what is responsible for this recognized impossibility for another race to come into complete fellowship with us, when that primitive Church to which we are so fond of referring, knew neither Jew nor Greek, bond nor free, but gathered all nations within one Church. Again our sectarian spirit and our sectarian name loom like ugly spectres across the horizon. But until we are willing to act more in accordance with our Catholic professions, we need not wonder that the Old Catholic Bishops in Europe did not suggest to Dr. Kozlowski that the Protestant Episcopal Church

might be the haven of American Poles who could no longer adhere to Roman aggression.

If we are tempted to criticise the apparent forgetfulness on the part of the Old Catholics of the old-time prohibition of intruding a Bishop into the see of another Bishop, let us rather recognize that it is because of our own failure to realize the Catholic spirit and to show ourselves as Catholic, that there seemed no place for these American Poles, without the extension to them of the Old Catholic episcopate. *Mea culpa! Mea culpa!* It is so much easier to talk of the uncatholic terms of communion demanded by Rome, than to see the uncatholic terms which alone the Protestant Episcopal Church could have held out to these Polish Catholics. *Mea culpa!* Let us look for a time at our own faults rather than at those of Rome. But at any rate, between the two—uncatholic Romanism and uncatholic Protestant Episcopalism—the Old Catholic Bishops of Europe agreed with the Polish Catholics of Chicago, that there was no place for them in the fold of the great, historic Catholic Church of the ages, except by the extension to them of their own non-juring episcopate. And who are we, and what is our record, that we should question the wisdom of this determination? Where would these Polish Catholics be to-day, if they had been left to the tender mercies of the Protestant Episcopal Church? *Mea culpa!* The "Oxford-Milwaukee platform" may be "in the ascendant," but it is not so fully dominant that we can point to an American Catholic Church in the United States with sympathies and conditions and spirit so broad—which is to say, Catholic—that a body of Polish-American citizens an hundred thousand strong, who have never been Protestants and never intend to be, could be received at once into our own body politic without upsetting its equilibrium. Yet in the first century the Church was so constituted that they could have been, and would have been. Let anyone read the long list of geographical names of those who first listened to the preaching of the gospel (Acts ii.), and think what would be the effect upon a Protestant Episcopal congregation if all these original Christians should come trooping into service at eleven o'clock on some fine Sunday morning. *Mea culpa!* Not until "Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and *strangers of Rome*, Jews and proselytes, Cretes and Arabians" (Acts ii. 9-11) can all be accommodated as a matter of course in this American communion, shall the ideals of the "Oxford-Milwaukee platform" have been realized. And of course, this implies, not Protestantism, not Anglicanism, but *Catholicity*—the spirit of the Book of Acts.

AND IT IS a curious commentary on the legislative history of the past fifteen years, that when finally the concrete case has arisen, not one single line of constitutional or of canonical legislation is necessary to ensure the complete acceptance of the petition made in accordance with the terms of the Chicago Declaration. The latter was the work of the Bishops alone. When, at any future session of their House, the Polish Catholic Bishop shall kneel before the altar and receive at the hands of the appointed celebrant, the Bread of Life, intercommunion will have been established; not by men, but by God. Courtesy, and a proper sense of dignity, would, no doubt, impel the Bishops, acting perhaps "in council," to extend previously an invitation to that Bishop to communicate with them, and even perhaps to take a place with them in the chancel, as once before his colleague in the Old Catholic episcopate, Bishop Herzog, was invited to do, and did. Indeed that precedent set in 1880, when the Swiss Old Catholic Bishop visited this country, and also the precedent set by the Bishops at their San Francisco session in extending a similar invitation to the Russian Bishop Tikhon, would impel them to invite the Polish Bishop to an honorary seat among them. Intercommunion being thus established, the various canons touching on the relations of this Church with "Bishops in communion" with it, would at once establish the *modus operandi* of any clerical transfers or other connection that might at any time be desired. All this might easily be accomplished at the approaching session of the House of Bishops.

Beyond this, it might perhaps be deemed wise to establish some formal concordat between our own Bishops and the Old Catholic Bishop, relative to the work of the latter. We understand that Bishop Kozlowski is ready to bind himself not to interfere with any work, whether among English-speaking or foreign people, that is now or may hereafter be undertaken by

this Church. As we have nowhere any work among the Poles, it would seem as though no friction need be engendered. As such a concordat would, however, be in the nature of legislation, it would probably be beyond the powers of the House of Bishops at its special session. But resolutions declaring intercommunion to be established could easily be passed, and would be only on a par with the many declarative resolutions which have frequently been passed at special sessions of the House of Bishops. We earnestly trust that in the interests of Christian unity, and in order to vindicate the good faith of this Church in setting forth the Chicago Declaration, there may be no unnecessary delay in completing such intercommunion.

Bishop Kozlowski's position, after being received into intercommunion, would, toward the Bishop of Chicago, be preceded by that of Bishop Blyth toward the Orthodox Patriarch of Jerusalem. Toward our House of Bishops, there would be a similarity between his position and that of Bishop Willis, before the resignation of that Bishop, and while he was the representative of a foreign Church in communion with this Church, but administering an episcopate upon American soil.

Who knows what future steps toward Christian Unity might be made possible, by the very fact that this precedent would be set with perfect harmony between the contracting parties, and with no attempt on the part of either to interfere in those differences of dogma or practice which undoubtedly exist between us? Is it the beginning of the fulfilment of the Saviour's prayer that they all may be one?

With four sundered communions of the Holy Catholic Church at work in this country, it would certainly be at least a step in the right direction for two of them to come into intercommunion. Perhaps this small beginning might some day pave the way for larger things. It would at any rate be an indication of how intercommunion with other great branches of the Church Catholic, might be accomplished.

WE HAD hoped the little imbroglia over the Mexican Episcopate might be closed, with the statement of the Presiding Bishop printed in our last issue. The letter from the Rev. Henry Forrester, printed this week, was of course written before that statement had appeared. Possibly his letter might have been withheld if that issue had first been received, but we are too anxious not even to seem to do an injustice to the Mexican Church, to leave it unprinted.

And this gives us the opportunity to say frankly to the "Episcopal Vicar" in Mexico, that this Church has taken no action whatever that can be so interpreted as to give ground for offense in Mexico. To the petition presented to the House of Bishops in San Francisco, it was replied that under certain conditions, this Church would "consider and decide the question of consecrating NOT MORE THAN TWO BISHOPS for the Mexican Church." It was distinctly declared that:

"The Bishops are not prepared at once to grant the request to give the Episcopal Order to the three Bishops-elect."

It would have been wise if the Mexican Synod had taken that reply as final. It told precisely what this Church was willing to do, and the whole Church was, for the first time in many years, substantially in accord on a question that had seriously divided us in times past. All this unanimity, all this distinct indication of the step this Church was prepared to take, was set at naught by the reiteration of the request to the House of Bishops at their Cincinnati session, to do that which the House had already distinctly declined to do. What ground there could have been for the belief that the House of Bishops would reverse their own action, does not appear. The House did, however, resolve that *if a majority of all the Bishops should assent*—the only grounds on which such action could be taken—they would recede from their previous action, and consecrate the three Bishops-elect. It appeared, finally, that such consent was not given, or was not permanently maintained. The San Francisco declination to consecrate three Bishops therefore stands.

All the other matters between these several actions, are purely internal questions in this American Church. Whether the action was refused because the Bishops-elect were unsatisfactory, or because it was deemed unwise to recognize so weak a body as an autonomous Church, or because the House of Bishops, at their Cincinnati session, unwittingly exceeded their powers, are local questions among ourselves. The sole fact which the Mexican synod need consider is that they have twice asked this Church to take action which, in the most polite manner, she has twice replied that she will not take. If this

gives "deep offense" to the Mexicans, it can only be because the American action has not been rightly presented to them. And as Mr. Forrester is in Mexico, not as a member of the Mexican Church, but as the personal representative of our own Presiding Bishop and of the American Church, it behooves him personally to see to it that the "childlike faith and confidence" of the Mexicans "in the American Church," is not shaken because the latter now adheres to the policy which she distinctly outlined in her official reply to the petition of the Mexican Synod in 1901.

There is no reason whatever for bad feeling to have been engendered, among Mexicans, by our action. If they had asked, as did Brazil, for the consecration of one, or, possibly, of two Bishops—though we should personally doubt the expediency of consecrating two—she might, ere this, have had a resident episcopate, and have retained the unanimous favor of the whole Church. The reluctance to accept the judgment of the American Bishops does not reflect credit upon the representative of the American Church in Mexico. His position is to act as *vicar* for the American episcopate; and a vicar is to represent, not himself, but those for whom he acts as such. He is sent there to carry out the will of this Church. If he differs with this Church so that he cannot conscientiously and gladly carry it out, it must then be impossible for him to continue to act as *vicar*. Obviously, but one course can then remain to him. His position would then be parallel to that in the political world, in which Webster Davis found himself at the beginning of the British-Boer War. It ill becomes an "episcopal vicar" of this Church, to take issue thus violently and publicly with the Bishops who have sent him to represent them in a foreign land.

For our part, we trust the Mexican difficulty is now at an end. Their request has twice been denied. We have no wish to widen the breach between the American Church and the Mexican mission by continuing the discussion. We look upon the incident as closed.

WE CONGRATULATE our fellow Churchmen in Canada on the success of their first General Synod, uniting, for the first time, the whole Church in Canada in one legislative body. It is somewhat odd that conditions in Canada are the reverse of those in the United States. There, the Church has worked from Provinces to a General Synod; here, it is working from a General Convention to Provinces. The twofold arrangement is an essential to the harmonious working of the Church's system.

We in the United States cannot fail to observe how parallel the problems discussed by the General Synod are to those of our own national body. Our true unity, which is quite compatible with our separate organizations, is thus strikingly shown. And it is remarkable how largely on both sides of the line we seem to have reached the same general degree of spiritual advancement. As at San Francisco, so again at Montreal, Bishops and clergy vote largely for a definite enactment against all remarriage after divorce, and are defeated by non-concurrence of the laity.

And only by the narrow majority of two votes was the proposal to give to the Canadian Church a more adequate legal designation than that of "the Church of England in Canada" defeated. How inappropriate is that name for a Church which includes many of Irish, Scotch, and American birth or antecedents, as well as those of English descent, and which must increasingly work among foreign immigrants of many climes as well, was shown in the fact that the late Metropolitan was Irish and the present Primate Scotch, and yet both must describe themselves as apparently recusant to the Churches of their birth, by writing themselves as of the Church of *England* in Canada. As with us, it was a repetition of the old, old contest of conservatism versus advance; another speaker said, as did one at San Francisco, that it was the "young men," and those from the "missionary Dioceses" that supported the change, while the "old men" and those from the relatively strong Dioceses of the East, were satisfied with present conditions. Again does the true relation between Missions and an adequate name stand out in bold relief, though many will not see it so. How truly does History repeat itself!

And it may not be without benefit to ourselves, to see our own name "as others see it." Nobody, from any point of view, asked that the sister Church in Canada be dubbed Protestant Episcopal. The comments of the secular papers in Montreal on the debate are mournfully interesting to us. The *Daily Star* said:

"The new names so far suggested have little to commend them.

'The Anglican Church of Canada,' and 'The Anglican Church in Canada' are but Latinized forms of the present name. One example to which the resolution seemed to point, 'The Protestant Episcopal Church of the United States of America,' is truly an awful example, with all respect be it said. A Bishop of this Church is generally referred to by the American press as an 'Episcopal Bishop.'"

The *Gazette* observed:

"As for following" [the example] "of the Protestant Episcopal Church of the United States, those who like the expression, 'Episcopal Bishop,' might counsel it, but they can hardly be many."

How proud we ought to be, to be pointed to, and justly, with scorn, by our fellow Churchmen in every part of the world! Even Protestant Ireland indignantly refuses to have their ancient Church called Protestant.

When our own American Church sets the precedent of taking her only reasonable and historic name—barring the use of a purely geographical name as at present out of the question—the "American Catholic Church in the United States," there is every reason to believe that sister Churches of the Anglican Communion in other lands than England and Ireland, where the like necessity for adjectives does not exist, will follow it.

Even in Mexico, where it cannot be said that an extreme form of "Ritualism" prevails, the official paper, *La Buena Lid*, bears in bold letters under its title: "Periodico Evangelico-Catolico. Organo Oficial de la Iglesia Episcopal Mexicana—la Iglesia Nacional. Catolica pero no Romana, Evangelica pero no 'Protestante'"—"An Evangelical-Catholic periodical. Official Organ of the Mexican Episcopal Church—the National Church. Catholic, but not Roman, Evangelical but not 'Protestant.'"

And in Canada, as in the United States, our common problems will work themselves out as the Holy Spirit wills, so rapidly as "the unruly wills and affections of sinful men" will permit.

THE letter from the Bishop of Honolulu printed in this issue will be read with especial interest throughout the Church at home, since it is Bishop Restarick's first communication since his arrival in our new mission, and is our first statement as to conditions there existing. That Griswold College should have supplied our first American Bishop, and St. Mary's School, Knoxville, and Kemper Hall, Kenosha, should each have supplied a worker, proves again how vigorous missionary work reacts upon missions. These institutions in Iowa, Illinois, and Wisconsin—the first, unhappily, now extinct but with a record for work well done in the past—are the fruit of the faith and the missionary zeal of the Churchmen of a quarter and a half century ago. These gave, toiled, and prayed; and how widespread are the results of their gifts, their work, and their prayers, is shown by this interesting problem in the arithmetical progression of Missions. The graduates of their schools carry on the missionary fervor to other lands, as exemplified by this meeting of alumni of the three Mid-Western schools in Honolulu; and from Honolulu the work shall be carried, as Bishop Restarick outlines, by the students of the Chinese school, to the Flowery Kingdom itself.

Readers of *THE LIVING CHURCH* will also have an added interest in the work by reason of their interest in learning that a daughter of the long-time and distinguished editor, the Rev. Dr. Leffingwell, has been assigned to a post in the educational field of the mission. With such associations with the past and the present, how could *THE LIVING CHURCH* fail to be a warm advocate of Missions?

Who then shall limit the value and the results of missionary work and missionary gifts? Missions beget missions, and the investment in missionary work is one that returns perpetually a compound interest in the larger and larger expansion of that work, to the end of time.

We earnestly trust that American Churchmen will supply the needs of the work in the island see, so that it may develop into another Iona, to carry the Gospel of the Kingdom not only throughout the archipelago itself, but also back to China and Japan, nations that have sent a large part of the population among whom our work must be done in Hawaii.

THE author of the paper "Are Boarding Schools for Girls an Essential Feature of the Church's Work To-day?" printed in the issue for Sept. 6th, asks us to correct the misprint in that paper whereby "President Leigh" was printed in place of "President Seelye" in an allusion to the executive head of Smith College. We regret that the error should have occurred.

LONDON LETTER.

LONDON, Sept. 2, 1902.

ALTHOUGH the Archbishops and Bishops at the Sacring and Crowning of the King violated the Ornaments Rubric (page 28 of the Prayer Book) by not wearing mitres, and thus set the parochial clergy a very bad example of disobedience to Church Order, yet the cap worn by many of them was of a pattern



PATTERN FOR CLERICAL SQUARE CAP.

strictly in accordance with the standard set forth by the Ornaments Rubric. This "square cap" (*vide* Canon 74) has been designed by the Rev. Percy Dearmer, vicar of the Church of St. Mary the Virgin, Primrose Hill, N. W., and author of *The Parson's Handbook*, on the beautiful models shown in the original painted portraits of Arundel, Warham, Cranmer, Fox, Fisher, and other Archbishops and Bishops before and at the beginning of the period called the Reformation; not, however, to be confounded with the so-called "Bishop Andrewes' Cap," as shown in Vandyck's portrait of Archbishop Laud

in Lambeth Palace, which was obviously a debased form of the canonical square-cap worn by the English clergy in the Middle Ages. The cap, which is said to be very comfortable and as easily donned and doffed as the Italian biretta, is made in black velvet for Bishops and Doctors at the price of 10s. 6d., and in black cloth for parochial priests at the price of 7s. 6d. The pattern is registered, and has been given to the St. Dunstan Society, the Secretary of which is Miss A. M. Holman, 102 Adelaide Road, N. W. This Society exists for the making of vestments and ornaments "in accordance with the standard set forth by the Ornaments Rubric of the Church of England," and is under the direction of the Rev. Percy Dearmer.

The lines entitled "The Last Voyage," composed in April last by the Bishop of Rhode Island (the Presiding Bishop), were published in last week's issue of the *Guardian*, which added the statement that the Bishop has since completed his ninetieth year.

Quite a prominent East End clergyman, who was an Evangelical of the best sort and widely esteemed by his brother clergy in the East End, has recently departed this life in the person of the Rev. J. A. Faithfull, rector of Whitechapel; who had only a few days previously resigned the rectory in consequence of the apparently mortal character of his illness. R. I. P. Mr. Faithfull, whose father was also an Evangelical clergyman, was born in Hatfield in 1847, and was a godson (writes a correspondent of the *Guardian*) of the then Lord Cranborne, the elder brother of the present Marquis of Salisbury, his grandfather having been for many years rector of Hatfield. The late rector, after a business life of 17 years, somewhere in America, matriculated at Oxford, graduating in 1877 from University College; and, though going up rather late to the University, was the first man to obtain a First Class in the Theological School. Five years ago he was appointed to Whitechapel by Dr. Creighton, whose confidence, as well as that of the present Bishop of London, he possessed, "especially with regard to his efforts among the large number of his Jewish parishioners, far exceeding the Christians." From the outdoor pulpit (one of the 7 in London) on Saturdays and Sundays, large numbers of Hebrews were addressed in Yiddish; and, though the converts have not been many, "a great impression has been made on them, calculated to diminish their opposition to the Christian religion. Services were likewise held for them inside the church. Mr. Faithfull was, indeed, more of a neo-Evangelical than one of the stereotyped straight sort—more like his friend, Mr. Eugene Stock, the Paternoster Row publisher, than like, say, Prebendary Webb-Peploe. He seems to have had no difficulty about working amicably with priests more Catholic-minded than himself, and he kept his church open daily for private prayer and meditation. Although he continued the bad practice of "Evening Communion" (previously introduced at Whitechapel church), he had recently publicly declared, it is stated, that he did not believe the spiritual life of the parish

"would suffer if they were abolished." It is probable (says the editor of the daily "Religious World" department of the *Daily News*) that the Bishop will appoint as the new rector of Whitechapel "one of the many Hebrew clerics in Anglican Orders."

It appears that Father Kelly, founder and Superior of the Society of the Sacred Mission, Mildenhall, Suffolk, and four of the Brothers of the Society, are going out to the Diocese of Bloemfontein to reorganize, under the sanction of the Bishop, the work of the Society of St. Augustine. This religious community was founded about 40 years ago by the first Bishop of Bloemfontein for missionary work among the Basutos, with headquarters at Modderpoort. According to the *Daily News*, the new Bishop of Bloemfontein (Dr. Chandler) has written home a request for some silk chasubles, altar candlesticks, and other Catholic ornaments.

The recently issued report of the Anglo-Continental Society stated that, in studying the movements of separation from Rome, two things have impressed the committee with "dismay," and prevented them from committing themselves to support the movement under M. Bourrier. First, his newspaper, *Le Chrétien Français*, "became objectionable by its tone of violent abuse." Secondly, the Society could not encourage a movement "which did not exhibit the strong faith and practical aims of genuine reform." Further, "the alliance of M. Bourrier with Unitarian Protestants has been so marked as seriously to compromise his movement." The French priests who left the Church of Rome under his auspices have for the most part "given up their sacred calling and entered secular life." Thereupon M. Bourrier wrote to the *Times* newspaper: "This reproach leveled against those ex-priests [!] who try to gain an honest morsel of bread in civil life reveals an extraordinary ignorance of the religious situation in France." In reply, the Secretaries of the Society, the Rev. H. J. White and Mr. Larpent, explain that by said statement in the report they meant that he had "accepted compromising patronage from Protestants who were known to hold Unitarian views." They will willingly withdraw and apologize for the statement "if it is incorrect," and will be thankful for the opportunity it may have afforded of giving the Society "a clearer understanding of the religious position of M. Bourrier."

Is there also a "Los von Rom" movement in England—amongst our separated brethren of the Romish schismatical body? A few weeks ago the daily *Yorkshire Post* (Leeds) came out with what seemed at the time to the uninitiated rather an enigmatical paragraph in allusion to some alleged current statements "affecting the position and unity of the Roman Catholic Church in England." But now that paragraph is no longer a dark one, for light has been shed upon it by the Rev. Arthur Galton's article in the September *Fortnightly Review*, entitled "The Incompatibles: A Revolt from Rome by English Romanist Clergy." Just briefly, *primo*, as to Mr. Galton's past career. Brought up in Protestant Dissent, he passed therefrom to Romish Dissent, taking Holy Orders, but after a stay of 10 years again migrated; and for some thirteen years until his reception four years ago into the true Catholic Church locally in England—he appears to have passed as a sort of Nothingarian at the shrine of his personal friend and literary master, the late Mr. Matthew Arnold. In view, therefore, of Mr. Galton's antecedents, and also considering his present close association with Protestantism—both in its phases of "Low Churchism" and "Broad Churchism"—some of us at least must certainly beg to be excused from bursting with admiration over the Bishop of Ripon's new domestic chaplain. That, however, by the way. In his magazine article, Mr. Galton who states he has been commissioned by the "leader of this movement" to be, as it were, his literary attorney, writes: "Discontent with things as they are, has gone further than most people are aware of among the secular or parochial Roman Catholic clergy in England. They do not despair, by any means, of their Church, or of its future. They do, however, despair of any reform in the administration of the Curia. . . . These new reformers consist of at least 150 secular clergymen in England alone, who have joined the movement formally; and who are pledged to one another not to act separately, by individual secessions, but to work jointly, as a corporate body, by constitutional means, and through canonical methods, for the reformation which they desire. There are many sympathizers with the cause in England, and still more in the United States. They feel that the time has now come both for acting, and for bringing their plans before the public, with a view to sympathy and criticism." He then goes on to quote the "leader of the movement" as saying: "Secular priests are only money-making

machines for their Bishops and the Roman Curia. It is useless to appeal to Rome. The Bishops and the Curia, in these matters, work together." In the absence of Cardinal Vaughan, his private secretary, Mgr. Johnson, has been approached on the subject of the alleged "revolt" by a representative of the *Daily Chronicle*, and has emphatically stated to him: "I know nothing of it, and you must not believe it." According to the editor of the *Tablet* (Mr. Smead Cox); the writer of the article in the *Fortnightly* has been made the "victim of a hoax," whilst the article itself is "a practical joke" at the expense of the editor of that Review. Mr. Galton, however, still stands by his article, and has telegraphed to the *Daily Chronicle*: "Movement organized for months. My figures understate numbers. Have not said any Roman Bishop in it. Canon Johnson last person likely to know details." In the deluge of letters to that journal, occasioned by Mr. Galton's sensational article, there is one from "One of the Revolting Priests," who says that they are determined that Rome "shall now realize that we live in the twentieth century, not in the twelfth century, and, above all, that we live in civilised and free England." What, he asks, is their remedy? It is to "set one of our own number as a Bishop, place ourselves and our churches and our congregations under his jurisdiction, and disassociate ourselves publicly from Cardinal Vaughan and his Suffragans, who have forfeited our confidence, who trade on our weakness, and who traffic on the credulity of our people." So "this movement," provided it has vitality enough to produce a "subsidiary Bishop," will be merely the most up-to-date expression of what Edmund Burke pithily called "dissidence of dissent!" If these alleged 150 "Incompatibles" were also wise men, instead of starting a new sect in England, they would certainly return to the Church which alone has jurisdiction in this country, and from which their ancestors separated in the twelfth year of Elizabeth's reign.

J. G. HALL.

EUROPEAN MOVEMENTS.

Moscow, Aug. 25, 1902.

RUSSIA.

REVERTING to what I mentioned in my last letter regarding the assertions of the German paper *Vorwärts*, I have been enabled to make some more definite inquiries. It may be remembered that that journal proclaimed its possession of documents which declared that a certain insubordination was shown by the theological students at Novgorod; that it became necessary for the head of the establishment to rebuke them roundly for anti-Church propensities. Next it was asserted that the junior clergy of some parts of Russia had made a united protest against the position they held in the Church; against the treatment that they received, and the tyranny exercised over them.

I have had opportunities of talking over this matter with Russians, who would be most likely to know if anything of this kind was the case: one a Professor of the Odessa University; the other a medical man of extended information and varied experience, and, I may add, a person not at all too enthusiastic about Panslavism. In both cases I have been assured that nothing of the kind has been heard of in Russia. The students in the theological seminaries have the reputation of being as docile as they are harmless. Their studies give them no time to embark on fanciful voyages of imagination about a "New Russia." So it may fairly be considered that the stories are more or less fictitious, and that they have probably been invented to please the palate of the readers of the journal in question.

Indeed in Russia very little, if anything, is heard of the Western prophecies of expected change or religious upheaval and the like. So much is said and written, for instance, regarding Tolstoy and his theories, in Germany and England, so important have his writings been considered, so much proclaimed has his influence asserted to be and have been, that one expects in Russia itself every other person will have something to say about him! It is nothing of the kind. His works are allowed to be sold, provided they do not touch anything directly that is against the Government, in which case the printer would be responsible, and shortly dealt with, if publication in Russia were attempted; if printing abroad were tried, they would not cross the frontier. It seems more than likely that the so-called disciples of Tolstoy are only political agitators in disguise. They are using him, and his name and position, to gain themselves a hearing with illiterate peasants. But as to his theories affecting the Church, or the influence of the Church on the

masses of the population in the Tzar's dominions, the idea is beyond or below comment.

There is another writer, one of themselves—a peasant of the name of Gorki and a self-educated man, who is more likely to exert an influence on the peasant population. But, as I gather, his exertions and writings never touch the religious question, but solely the subjugated position of the "Muzjek" in the land. If Tolstoy had wished to effect anything lasting he should have left the Church alone.

There is a story told of him to the effect that, becoming convinced that he had no right to hold possessions while others were in want and misery, he went to his Bishop and told him what he intended to do, namely, "sell all he had and give to the poor"; and he added:

"You, my Bishop, cannot gainsay this, for it is very Scripture."

"Very Scripture, yes," was the reply, "but you forget half the verse: 'if thou wilt be perfect;' and do you, arrogant old man, consider yourself so perfect that you dare to do this?"

As a matter of fact great parts of the property have been made over to the wife, who is a thorough woman of business, for the protection of the family.

It is, I believe, Germans and English who, in Russia, take up the Tolstoy party's views and send them across the frontier as *Russian*. At any rate, as far as Church matters are concerned, it will take a great many generations of Tolstoys and others to affect the multitude of Orthodox in this essentially Church-loving country.

Every time one visits the land, and is present at their Church offices, and follows the demeanor, the actions, the innate feeling of the multitude, the more impressed does one become with the absolute power of the Church. So enwrap it is with their patriotism that the faintest idea of any divorce is impossible. You hear in the West: "The Eastern Church is dead; it does not evangelize; it is not spiritual; their clergy do not visit; they have no parish organization." Very likely. But with all this, there is no Christian country, in Europe or out of it, where for the sake of Mother Church, the whole country would go to battle and to death so readily. It is the ingrained spirit of Russia's religious economy from the beginning. This it was that freed them from the Tartar yoke. It was the Church that girded the sword on Russia's sons and said: "Go, fight, if not of courage, for very shame that your Church is in jeopardy." And this has been the whole history of Russia, from the withstanding by Alexander Nevsky of the Roman Catholic invasion of the Swedes on the Neva, to the invasion of Russia by Napoleon in the beginning of the last century. And is it likely that the isolated ideas of even so admittedly philanthropic a man as is Tolstoy, should change the whole inborn character-stamp of the nation? Hardly.

FRANCE.

The position of affairs in France in the matter of the religious schools is an almost cynical comment on the spirit of her ally: Russia, ruled by the Church; France, ruled by a representative minority of the nation, casting out the Church. For France is Catholic at heart—and by a large majority Catholic. All these *gens d'armes* and soldiers who have to do their disagreeable work are Churchmen, and hate themselves for being obliged to do it. Two, if not more, superior officers have declined to act, I gather.

There is a very able article on the situation in the *Spécateur* of last month, which, though old now, has perhaps more force than when it was just written, in consequence of the course that events have taken in France. I can only quote some of its most telling points, as the whole article is too long to reproduce. It says:

M. Combes has been even more imprudent in his violent action against the unauthorized schools than we imagined; so imprudent, indeed, that we cannot but doubt whether M. Loubet made a wise choice in selecting him for the Premiership. He was originally trained for the Church, and has been a schoolmaster, and like almost every schoolmaster and ecclesiastic, he unconsciously exaggerates the effect of education in moulding the next generation. He forgets the superior influence of the home, and fails to perceive that of four brothers all trained in the same way, no two will exhibit the same character, tendencies, or ideals. He believes that men and women trained in clerical schools will be all anti-Republican, as if the men of the French Revolutionary period had not all been educated before any "laicising" of schools had been so much as thought of. He is determined, therefore, to close the unauthorized schools, and will go to any length rather than fail to realize his laicising ideal. Indeed, he avows this himself, stating publicly that he accepted power in order to carry out strictly the "Law of Asso-

ciations," the object of which is to purify the schools from ecclesiastical influence, and that if defeated in his policy he will resign his leadership. He has therefore ordered the free schools to be closed by the police, and the process has already begun all over France. No less than two thousand five hundred schools are to be shut up, and at least one hundred and seventy thousand scholars compelled to choose between lay instructors, not always or everywhere to be found, and a complete absence of instruction. The consequences might be expected. The order would have created intense irritation if it had applied to boys alone, nearly a third of France distrusting the State schools; but the majority of the schools closed are girls' schools, taught by nuns, or by women whom nuns select and guide, and in striking at them, M. Combes has come athwart one of the very few illogical convictions of the French mind. The majority of Frenchmen are possibly sceptics, or pseudo-sceptics, though they retain a prejudice in favor of using the ancient ceremonies on the great occasions of life—Baptism, marriage, and burial; but they are very doubtful whether they wish their wives and daughters to hold similar opinions. They think that religion becomes women, or at all events helps them to be gentle and charitable and to go straight. They prefer them, therefore, to be educated by religious women, and will send their daughters to be taught in schools of whose special instruction they do not themselves believe one word. Thus the shutting of nuns' schools gives them deep annoyance, which in their wives, who were themselves bred in the nuns' schools, rises often to red-hot passion, as if they had been personally insulted.

This seems a fair review of the situation. It will further be "reviewed" in more or less violent language and action in October when the Chambers meet. In the meantime considerable misery and discomfort is being occasioned.

ROME.

The attitude of the Roman Curia, and in particular of the Congregation of the Index, towards Biblical criticism, has attracted some considerable attention in England and elsewhere. The battle raged in the first instance around the question of the condemnation of the Abbé Loisy. A commission has been appointed to consider the matter.

BELGIUM.

The Eucharistic Congress will take place at Namur in the course of the week after next. I hope to have some interesting matter to send you of the proceedings.

MISCELLANEOUS.

Moscow has been looking its best during these last three days. Many of your readers who have visited Russia will know the view from the Kremlin, from the terrace where stands the memorial figure of Alexander II. Well, I think I never saw a more beautiful effect of after-sunset light on the buildings and distance than was the case the other evening. A full moon was rising in the east, as though inquiring what the sunlight was doing so late that day. Every dome and colored roof had caught and kept, as it were, the light of day, though the sun was well down below the horizon. You seemed to "see into" every shade of church and monastery. This light is no afterglow (as that which follows Egyptian sunsets), but a kind of atmosphere of its own—indescribable but intensely beautiful. Very truly one of her writers has said: "Moscow is the Church of holy Russia, and the Kremlin is its altar."

GEORGE WASHINGTON.

THE FRENCH PEASANTRY.

THE PEASANTRY of France are clean, tidy, and comfortable, dressed in blouses, strong shoes or sabots, and neatly patched trousers, with an air of natural breeding. In some of the departments the laborers resemble well-to-do farmers; in the mountain districts they are rougher and of a sturdier build, more distrustful of strangers. The farmer's life presents more interesting points than that of the *hobereau*. Ask him what he thinks of politics, and he will tell you he has nothing to do with tricksters and idiots. He has no respect for the modern woman, nor the idea of her entering the liberal professions. The peasant women are a happy lot, cheerful, pleasant, tidy, neatly but inexpensively clothed, wearing spotless white caps; not in the least given to fashion. Their pride rather is to dress in the style of their grandmothers. They are indefatigable workers both in the field and in the home. It seems cruel, however, that women well advanced in years should be forced to labor in the fields, as they do very commonly. There is no more pleasing sight than to stop and watch these peasant people when gathered together to participate in their innocent amusements. Their frankness, openness, and great good cheer are refreshing. The thrift and industry of this class is one of the principal resources of the wealth of France; it was thanks to their savings that France was enabled to pay off so speedily the German war indemnity.—*Catholic World Magazine*.

NEW YORK LETTER.

GRACE CHURCH, Brooklyn Heights, has secured as rector the Rev. Dr. Charles F. J. Wrigley, of St. Mary's, Buffalo, and he begins work in October. It was Grace parish which Bishop Burgess quitted to assume his present duties.



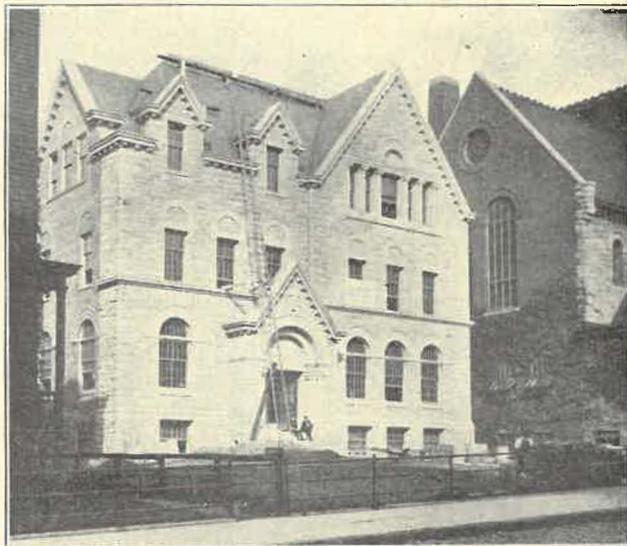
REV. C. F. J. WRIGLEY, D.D.
[Dampf & Co., Photographers.]

The church is located on the Heights, almost in sight of the ships of the lower harbor, and is surrounded by beautiful mansions. With Holy Trinity and St. Ann's, Grace parish covers that part of Brooklyn about the City Hall and west of it to the river. The Rev. Dr. Wrigley is a native of Utica, and was of the Hobart College class of 1879. He was graduated from the General Seminary in 1882, and was ordered deacon and priest by Bishop Coxe. Two years ago Hobart gave him the Divinity degree. He was assistant at Christ Church, Rochester, and in 1884 went to Buffalo. He found St. Mary's a sub-

urban work, and leaves it a strong parish, with a membership exceeding 700.

Last Sunday St. Michael's Church, North Fifth Street, Brooklyn, was used for the first time in four months, improvements having been made during the summer. These consist of new windows, a rebuilt organ, polished sanctuary floor, and part new chancel furniture. The rector is the Rev. Edward Heim, and he has been in charge for nearly two years. Last Sunday evening the preacher was the Rev. Dr. C. L. Twing, who gave an historic account of the parish and its work since 1851.

St. Michael's new parish house, built through the generosity of Mr. W. R. Peters, was used for the first time last Sunday. St. Michael's is the old parish of the upper West Side, Manhattan. With it the name of Peters is indelibly connected, and the



ST. MICHAEL'S PARISH HOUSE, NEW YORK.

new parish house is in memory of its famous rector, the Rev. Dr. Thomas P. Peters. The building is Italian Romanesque, and constructed of light stone. It stands behind the church, fronting on a yard on 99th street, and is part of a general plan that still needs a rectory to complete it. The main entrance bears the name of the late rector, and just within it is a large assembly hall. The basement accommodates the Bloomingdale clinic, and the feature of the building is a fine Sunday School room, up to date in its arrangement. The formal dedication is to take place on All Saints' Day, Bishop Potter saying the service.

Changes have been made in the chancel of All Souls' Church. These include the removal of a platform pulpit which the Rev. Dr. Heber Newton had placed in the middle, well forward, and immediately in front of the altar. The usual arrangements now obtain. The Rev. Mr. Bentley took the ser-

vices there last Sunday, and will do so again next Sunday, the Rev. Dr. McConnell beginning on September 28th. It is stated that a parish house will be provided in Madison Avenue, and that a Sunday afternoon service will be the second one of the day. A lease of a parish house long maintained at Third Avenue and 64th street has not been renewed, but it is stated that another house will be secured. Appearances indicate the development of All Souls' parish upon the precise lines which the Rev. Dr. McConnell made so successful at Holy Trinity, Brooklyn. Dr. Newton goes to Palo Alto, Cal., late in November.

Christ Church, Richmond borough, had planned to erect a new church this fall, but finds itself compelled to wait until spring because of the high prices obtaining, and the difficulty in getting a satisfactory bid on present plans. The *rector emeritus* of the parish is the Rev. Dr. George D. Johnson, long Archdeacon of Richmond. He was succeeded a year ago by the Rev. F. W. Crowder, Ph.D., and under him the parish is filled with active life. Efforts are to be made during the fall and winter to increase the building funds.

Bishop Burgess visited Redeemer parish church, Merrick, last week, and dedicated a new organ, a memorial of Mrs. P. R. Jennings. The Nassau clericus were recently guests of the rector, the Rev. F. M. Townley.

The Ladies' Guild of Transfiguration Church, Freeport, Long Island, have raised \$375, and have given most of the same for church repairs. The rector is the Rev. Dr. Arthur Lowndes.

The influential names of J. Pierpont Morgan and George MacCullough Miller of New York, Senator Hanna and Samuel Mather of Cleveland, James L. Houghteling of Chicago, and William H. Crocker of San Francisco, are signed to a statement issued in regard to Church Work in the Philippines, with invitations to contribute toward an endowment fund of \$1,000,000 toward that work. Of that amount \$75,000 is already in sight, exclusive of \$148,000 on hand for buildings; the latter including Mr. Morgan's previous gift of \$100,000 for a Cathedral in Manila. The banking house of J. Pierpont Morgan & Co. will receive the funds.

The Rev. William W. Olssen, D.D., for over thirty years a member of the faculty of St. Stephen's College, Annandale, has retired from the Alumni Professorship of Mathematics and Natural Philosophy, and has been made Professor Emeritus by the Board of Trustees. Dr. Olssen's long service to the College has been one of singular faithfulness and devotion to the interests of the institution, and he possesses to a remarkable degree the reverence and affection of the students who have been under his instruction and the members of the faculty with whom he has been associated. A year ago last April he and Mrs. Olssen, who is a sister of the late Bishop Whittingham, received the congratulations of the College on the occasion of their golden wedding, and in the following June he was one of the five venerable priests of the Diocese of New York whom their fellow clergy of the Diocese united in honoring on the fiftieth anniversary of their ordination to the priesthood. His long priesthood has been marked by unusual earnestness and devotion, and he retires with the best wishes and sincere esteem and love of all who have been associated with him in St. Stephen's.

Mr. George B. Pfeiffer, M.S., has been appointed acting Professor of Mathematics and Natural Philosophy for next year to carry on Dr. Olssen's work.

[BY TELEGRAPH.]

NEW YORK, Sept. 15.

Samuel D. Babcock, junior warden of Calvary Church, New York, died of heart failure at Lenox, Mass. He was very prominent in the city. The funeral will be from Calvary Church.

SUNDAY CHORAL EUCHARIST.

THIS SCRIPTURAL ordinance is another duty enjoined on clergy and people every Lord's Day, as being a service which is also Catholic and reasonable. Yet, in most of our churches the chief Sunday service is one which was utterly unknown as such in the primitive ages, to which we are ever appealing. Needless to say that I refer to Matins and Table Prayers. For Matins, though of very early origin, as Freeman shows, is not a service of divine appointment, as is the Eucharist. Whilst, as for Sunday Table prayers, it is a grotesque and unscriptural novelty of the Elizabethan age.—*N. Green Armytage.*

CHEERFULNESS, enforced at first, by and by inspires a gracious contentment, and self-sacrifice, at first a conscious struggle, loses itself in the self-forgetfulness of love. In such ways as these the daily crosses of duty change into the many-rayed crown of life.—*Brooke Herford.*

BI-CENTENARY OF THE ANCIENT PARISH AT SHREWSBURY, N. J.

ON WEDNESDAY, Sept. 10th, Christ Church, Shrewsbury, N. J., celebrated the 200th anniversary of the beginning of the parish. The church was decorated with flowers. The great canopied pew, known as "the Governor's pew," because it was anciently reserved for the Governor of the province, was draped with the blended flags of the United States and England.

There was a procession of clergy and choristers from the parish house into the church; the combined vested choirs of Red Bank, Freehold, and Long Branch, singing the hymn ascribed to the Rev. Geo. Keith, the founder of the parish:

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent Word."

The service was a high celebration of the Holy Communion. The Bishop of the Diocese, the Rt. Rev. John Scarborough, D.D., was celebrant; the deacon was the Rev. A. B. Baker, D.D., President of the Standing Committee, and Dean of the Convocation of New Brunswick; the subdeacon was the Rev. Thomas J. Taylor, a former rector of the parish. Twenty-five of the clergy were vested and occupied the chancel and front pews. Among them were the Rev. Dr. H. H. Oberly of Elizabeth, the Rev. Dr. Wm. N. Dunnell of New York City, the Rev. A. L. Longley of Asbury Park, the Rev. F. P. Swezey of Holy Trinity, Harlem, the Rev. John S. Miller of Newark, the Rev. Geo. W. Lincoln of Woodside, Newark, the Rev. H. M. P. Pearse of South Amboy, the Rev. James L. Lancaster of St. Peter's, Perth Amboy, the Rev. Wm. J. Wright of Keyport, the Rev. H. H. P. Roche of Long Branch, the Rev. Howard E. Thompson of Freehold, the Rev. Robt. Mackellar of Red Bank, and the Rev. John Keller of Arlington.

The regular quartette of the church was assisted also by cornet and violin, and the combined choirs rendered Hall's Communion Service in E flat very effectively, the music being in charge of the Rev. Robt. Mackellar and Miss Wilhelmina Malchow, organist. The offertory anthem was Gounod's *Praise ye the Father*.

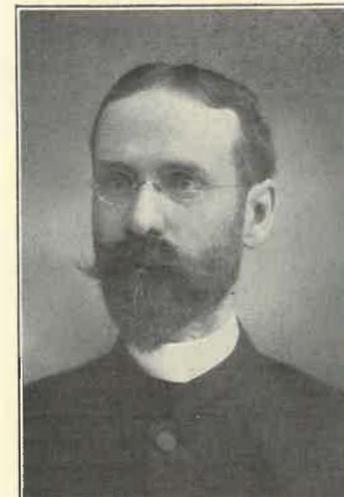
The church was crowded, and many were turned away for want of space.

After the Benediction, hymn 230, *Sacramentum Unitatis*, was sung kneeling.

The rector, the Rev. Wm. N. Baily, read letters of congratulation from Bishop Starkey, President Roosevelt, Governor



CHRIST CHURCH, SHREWSBURY, N. J.



REV. WM. N. BAILY.

Murphy, and others. He then made a short address, welcoming the large congregation in the name of the vestry, the parishioners, and all those who, while their dust lay sleeping about the old church, might well be with us to-day in the Communion of Saints. Bishop Scarborough gave an interesting summary of the planting and early history of the Colonial Church in America. Edmund Wilson, Esq., of Red Bank, who was born and brought up in Shrewsbury, delivered the historical address. It was eloquently spoken, full of reminiscences both humorous and pathetic, touching just the right notes, and bringing smiles and tears to his very appreciative listeners. The congregation then rose and sang the Doxology, till the gray old walls rang again.

The Bishop pronounced the Benediction, and the service ended with the recessional hymn:

"Christ is made the sure foundation,
Christ the Head and Corner-stone."

In Library Hall there was a luncheon, of which 400 people partook. In the parish house, Miss Addie E. White had prepared an excellent loan exhibition of local antiquities and curios, which were examined by hundreds. The clergy were entertained at the rectory, while Mrs. A. H. Borden entertained the ladies at her home. The occasion was most successful, and was one of happy reunion for many old friends of the old church.

Shrewsbury parish owes its origin to the enthusiasm of Col. Lewis Morris, a Monmouthshire gentleman, and officer in the Cromwellian army. He was in the Hispaniolan expedition of 1656, and was second in command at the capture of Jamaica. There he took up a plantation; but, coming to the American Colonies on the death of his brother Richard, he was commissioned administrator



THE OLDEST GRAVE, CHURCHYARD OF CHRIST CHURCH, SHREWSBURY, N. J.—182 YEARS OLD.

of Richard's estate of "Morrisania," and guardian of his infant son, Lewis, afterward Chief Justice of New Jersey, and then (1738) Royal Governor of that Province.

Col. Morris purchased an estate at the Falls of the Shrewsbury, and named it Tintern Manor, after his estate in English Monmouthshire, after which also this county was named Monmouth. In 1701, the Colonel, who, though a Parliamentary soldier, was a strong Church of England man, sent a petition to the Society for the Propagation of the Gospel in Foreign Parts, praying that a missionary be sent from England to Shrewsbury, to arrest the growing laxity and lawlessness in this section of the province. The answer to that prayer was the Rev. George Keith. This was Keith's second visit to America; but he had come previously as a Quaker. A graduate of the University of Aberdeen, and a Presbyterian, by birth, at the age of 26 he became a convert of George Fox; with Fox and Penn he had spread Quakerism in Holland, and had lain in Newgate many a long and weary day, convicted of preaching without a license. In America he had crossed swords in debate with Increase and Cotton Mather. But the "inner light" grew in him, until he began to differ with some of the negations of Quakerism; and Keith was a man who never concealed his opinions. One memorable day the Spirit moved him to rise in meeting and tell William Penn that he made the Cross of Christ of none effect by explaining away the atoning power of Christ's blood. Penn promptly declared him out of unity with the Society; and from that time Keith was a heretic and schismatic Quaker, baptizing with water, and organizing a body known as Keithians, Christian, or Baptist Quakers. He finally received Orders in the Church of England. And in October, 1702, he came to Shrewsbury as a missionary of the newly organized S. P. G.

In three months he baptized 24 persons, most of them Friends, and these were the founders of Christ Church parish. To this day his memory is hated above measure by the Quakers.

Seven missionaries of the Church of England labored in the parish, and since the Revolution there have been nine settled rectors. Shrewsbury church is the mother and grandmother of several flourishing churches in Monmouth County. The present edifice, the second (possibly the third) on this site, was built in 1769. Modest and unassuming in its architecture, it has a place among the old Colonial buildings of America. Each year draws a little deeper the wrinkles and scars of age upon the gray walls. Armies marched about them, troops camped within them, and the balls and bullet-holes from patriot and tory muskets are prized relics of historic Shrewsbury.

THE SITUATION IN HAWAII.

LETTER FROM THE BISHOP OF HONOLULU.

THE first problems which I had to face were the three schools on the Cathedral property. The first one, St. Andrew's Priory, for over 35 years has done an important work, chiefly among Hawaiians. The Sisters of the Society of the Holy Trinity have had charge of the work. In 1891 the two remaining sisters were ordered home, but on their protest against leaving the school, they were allowed to stay on the understanding that they would receive no further aid. Age and infirmity led these sisters to write me that they must give up the school. I endeavored to get some American sisterhood to take it up, but none of them could do so. I then made arrangements to carry it on under the care of consecrated women whom I knew and who were in my own parish in San Diego. When I arrived in Honolulu I found Miss Howard, the Principal of St. Mary's School, Knoxville, Ill., and with her were two daughters of the Rev. Dr. Leffingwell. Miss Hortense Leffingwell had become so interested in the work to be done here that she offered to stay and accept a position in the Priory. Later I found Miss Van Deerlin, a graduate of Kemper Hall, Wis., who was most anxious to work in the Chinese school. I have made arrangements with her, so that two of the Church schools for girls in the Middle West have given me workers in this Missionary District. The House Mother and Principal of the Priory are supported from the United Offering, and are appointees of the Board.

The first thing to be done was to repair the buildings of the Priory. Tropical sun and rain, and long use, had made them



SOME OF THE BUILDINGS, AND THE CROSS, HONOLULU MISSION.

in bad condition. Work of this nature is expensive here, but it had to be done.

Last term there were 124 girls in this school, most of whom were full Hawaiians or half Hawaiians. People long resident here say that this school has done a work which no other institution has done. Before I was consecrated, I received many letters begging me to make every effort to continue it. I need money to pay for the expenses which I have incurred, the cost of which I had to advance myself. The missionary character of the school will be seen when I say that the cost of tuition and board is \$100 a year. Several scholarships are badly needed.

Upon the Cathedral property are two other schools. One is the school of the Chinese church. Up to the present the Rev. Kong Yin Tet has taught here. But he begged me to get a teacher to take his place, because after teaching about fifty children he did not have time to devote to his work, especially in forming classes among his countrymen, who are still heathen. I felt strongly that the best interests of the work demanded this arrangement, and I engaged Miss Hilda Van Deerlin. The Chinese here are a very superior people. To go to St. Peter's Church with its hundred communicants, and to see the intelligent faces, and the congregation reverent and devout, the men sitting on one side and the women on the other, this would interest any Churchman. One thing I noticed when I preached

at St. Peter's was this: the men's side had as many occupants as the side on which the women sat.

In addition to the Priory and the Chinese School, there is a third on the Cathedral property. This is a school presided over by the Rev. F. Fitz, for the education of boys, chiefly Chinese and Hawaiian, who wish to pursue more advanced studies. The building in which these schools are held was in a bad condition. It was the old Cathedral building, and was forty years old. This had to be whitewashed, painted, and repaired.

In addition to this work in Honolulu, we have two other Chinese schools, one on the Island of Hawaii and one on Maui; these I have not yet visited.

There are many things in the Cathedral which are of deep interest. One is a copy of the *Christian Year* given to Queen Emma by Keble, when she visited him in England. It has a suitable inscription. There are still in the Cathedral the old Royal pews, unholstered in red, and in a book case in the ambu-



STREET SCENE IN HONOLULU—A JAPANESE WOMAN.

latory are the Hymnals and Prayer Books covered with red. At the first celebration of the Holy Communion which I held in the Cathedral, I used the vessels given by the late Mrs. Fairbanks of Chicago, in memory of Dr. James De Koven. Round the bowl of the Chalice is the text of Dr. De Koven's last sermon: "In Thy Presence is the fullness of joy." On the reverse of the Paten is: "In memory of Rev. James De Koven, Warden of Racine College, Wis., U. S. A., March 19, 1879." Many of the windows are the gifts of former Kings and Queens or Hawaiians of high rank. It is interesting to note that at the 7 A. M. service, the Sunday after my arrival, Queen Liliuokalani and several of her household were present and received the Holy Communion.

I need help that I may do work now open to the Church. Honolulu is on the Island of Oahu. The population of this Island is 58,504. Of this, the Hawaiians and part Hawaiians number 23,159. The white population is 5,781. The Asiatic population, Chinese and Japanese, number 29,564. Counting the Chinese and Japanese Christians at say 600, we have here an Island with as many heathen as nominal Christians. On the Islands of Hawaii and Maui and Kauai, the figures would give in each case more heathen than nominal Christians. This is in a territory of the United States. The Chinese are a superior class and amenable to Christian teaching. Our work among them is encouraging and growing. We are doing nothing in these Islands for the Japanese.

I was sent here by the American Church. There is plenty of work to be done. I willingly made sacrifices to come. I want Churchmen to help me by prayers and gifts. My youth was spent in Iowa, my education for the priesthood was at Griswold College, Davenport. I am a Western man. Three of my helpers here were born in Illinois, one of them was educated in Wisconsin. I want Western people to help me win these Islands "resting like lilies on the bosom of the Pacific," for Christ and His Church.

I need money at the beginning of my work. Gifts may be sent to the Board as "Special" for Honolulu, or to me. But above all, I want to emphasize the duty of all to give to the sup-

port of the work of the Board and to make every effort to increase the offerings for Missions. I would rather that my words aided in that, than that they brought specials to me.

There is depression here now, on account of the low price of sugar. But the people here will give generously to the work. I have plans which will demand generous giving on their part. But the Chinese and Japanese are not peculiarly our local work. Already there are boys from our Church schools here, who are attending St. John's College, Shanghai, and we hope and expect to raise up here those who shall be teachers of their people in China.

I want help that I may be a means of bringing to pass the words of the Lord as spoken by the prophet:

"The isles shall wait upon Me, and on Mine Arm shall they trust."
HENRY B. RESTARICK.

THE TRAVELING HABIT.

BY ROLAND RINGWALT.

NOBODY is startled on reading that the Pennsylvania Railroad projects an enormous tunnel, but the outlay would have seemed incredible to the exchanges of twenty years ago. It is to be noted that the habit of traveling grows more rapidly than the population. When the elevated roads entered New York City, it was feared that they would destroy the business of the surface roads, but there was plenty of traffic for both. The sale of bicycles and the competition of trolleys seemed at first to work havoc with the passenger receipts of the steam lines, but anyone who rides on trains will find that he has plenty of company.

In former generations traveling was so slow, so costly, so often attended with hardship, that many people rarely left the villages wherein they were born. Lord Clarendon says that the country gentlemen of his father's time rarely went to London, and that their wives never did. Goldsmith's verses show that "The Traveler" was an oddity, a person distinctly apart from the bulk of the race. Old novels are full of overturned stage coaches, of unseaworthy vessels, of dirty inns; and memoirs and journals bear out the testimony of fiction. The introduction of steam was an entering wedge, but it took some time to drive the wedge. For many years town and country remained almost as distinct as "native and foreign," and then came the rush. Multitudes now spend every working day in the city and sleep every night in the country. Every one of these persons makes over six hundred journeys per annum.

Restless spirits, bent on seeing the world, are born in every generation. These persons in former days passed through adventures well nigh matching the legends of folk lore. They shipped on long cruises, or enlisted in the army, or joined the gold-seeking band of 1849. A man who had actually traveled was an oracle at the store and the tavern. To-day, there is hardly a cross-roads that did not send a delegation to the World's Fair, and in many a village one or two excursionists have crossed the ocean. It is quite likely that the school-mistress has been to Florida on a winter trip, or that the doctor has been on a Canadian ramble. Military reunions, fraternal associations, and religious gatherings, are held in all parts of the country, and are generally well attended.

When the first Continental Congress met, the New England delegates looked on Philadelphia as almost a foreign city. Men from Massachusetts and men from Virginia had to study each other as distinct types. Every section was marked almost as clearly by its residents as by its scenery. Strong men were provincial and even village-like to a degree the present generation can hardly understand. Two of the most interesting relics of the Revolutionary age are John Adams' diary and Jefferson's "Notes on Virginia." No man of to-day with one-fiftieth part of the intelligence of Adams or Jefferson could show his local habitation as plainly as these brilliant writers have done. Once traveling was confined to the adventurous few; now it seems to be the normal life of man, woman, and child. A glance at the time-tables, at the advertisements of steamship lines, at the masses of incomers and outgoers at railroad stations, shows that the world moves toward moving.

On the whole, the change in the habits wrought by improved transportation methods is probably the most striking change of the last half century. As stores bid for traffic, so railroads have given the facilities for riding and taught people to want to ride. Many of the early investors who favored Stephenson's plans for the coal business doubted his prediction that workingmen would find it cheaper to ride than to go afoot. But George Stephenson knew whereof he spoke.

The Canadian General Synod.

THE business session of the General Synod opened in the Convocation Hall of the Diocesan College, Montreal, Sept. 3d, in the afternoon.

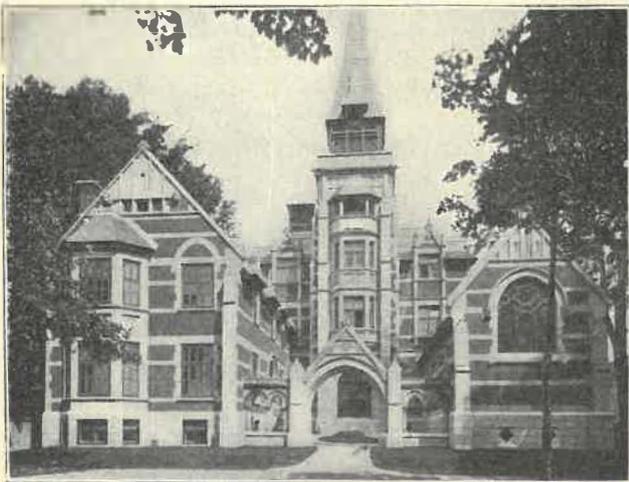
After the opening prayer by Archbishop Bond, the Bishop of Fredericton moved, and Mr. Matthew Wilson, K.C., seconded, that in the absence of the Primate, his Grace the Archbishop of Montreal be elected acting President of the Synod. This was carried unanimously.

THE PRIMATE'S CHARGE.

The Archbishop, after expressing regret that the Primate was prevented by illness from being present, read the Primate's charge, which dealt first with the necessity of holding more frequent meetings of the General Synod. "Six years," it said, "have passed since the last General Synod. If the General Synod is to guide with any efficiency the work of the Church, its meetings must be much more frequent;" and adds: "Surely three years should be the extreme limit of interval between our Synods."

Brief reference was made to the events of the last six years, during which time the aged Metropolitan of Canada, the Most Rev. Dr. Lewis, and Bishop Sullivan of Algoma, have passed away. The two new Dioceses of Keewatin and Kootenay have been formed since the last meeting.

With regard to the authority of the General Synod, the Primate thinks "it might still be wise to appoint a strong legal committee to examine the relations of the General Synod with the provincial



DIOCESAN THEOLOGICAL COLLEGE, MONTREAL.

systems of Canada and Rupert's Land, and the extra-provincial Dioceses, and report whether any further action is in any case necessary." He also pointed out that the position of the Primate was rather indefinite, and requested that a committee be formed to consider the whole question.

The most important question before the present Synod, in the Primate's opinion, was the formation of a Missionary Society for the whole Dominion. From the point of view of the West, this has from the first transcended every other in importance, and was a main cause for the desire for the consolidation of the Church. The hope was expressed that Canada would recognize that a special duty lay on it to help communities in Western Canada, and a strong appeal was made for the native Indian tribes in the province of Rupert's Land and the native and heathen population in British Columbia. The yearly expenditure of the Church Missionary Society on these missions has been little short of \$100,000, but this is now to be steadily reduced and ultimately withdrawn, so that it has become a matter of grave moment that the Church should do all that is necessary to bring that great Society into healthful and harmonious action with the Missionary Society of the Church in Canada.

The Primate considered that the question next in importance to the establishment of a vigorous Missionary Society was the efficient maintenance of the theological colleges. Means, he says, will be of little avail if the men are wanting, and he thinks there can be no question that the clergy who are trained amid the conditions of their future work are most likely to prove effective and acceptable.

The duty of supporting foreign missions was touched upon, and in conclusion some of the evils of the present day were mentioned, such as the neglect of family prayer and public worship, the loss of the sense of the sanctity of the Lord's Day, intemperance, and the immoderate abandonment of so many to all kinds of amusement and

luxurious and extravagant living. On these matters the Church should give no uncertain sound.

ORGANIZATION.

After the reading of the Primate's address, the Bishops withdrew to their own house and the clerical and lay delegates of the Lower House proceeded to elect officers. The Very Rev. Dean Matheson, of Winnipeg, was elected Prolocutor. He nominated Dean Langtry, of Toronto, Deputy Prolocutor. Judge Hanington of Fredericton and Dr. L. H. Davidson of Montreal were appointed assessors. The Rev. C. J. S. Bethune was re-elected Clerical Secretary, and Mr. George Grisdale, of Winnipeg, Lay Secretary. The Treasurer is Judge Macdonald, of Brockville, and the Auditors Messrs. J. G. Mason and E. J. Pense.

Second Day—Thursday, Sept. 4.

MISSIONARY SOCIETY.

The first subject to come up before the Synod at the morning session on the second day was the consideration of the proposal of the Primate, Archbishop Machray, that the Synod should take such steps at its present meeting as should result in the formation of a Missionary Society to be known as "The Missionary Society of the Church of England in Canada." The debate on this subject took up nearly the whole of the day, the Primate's canon for the Constitution of the new Society being taken up clause by clause. At twelve o'clock the House adjourned for a few moments to allow of prayers being offered for the success of Missions throughout the world. A prayer for the recovery of the Primate was used daily during the sessions of Synod. Late in the afternoon, the matter of the new Missionary Society to take the place of the old, was concluded. The canon which had been prepared by the Primate contained in all fifteen clauses. The tenth clause provoked a good deal of discussion and led to several amendments. Finally all these were voted down and the remaining clauses passed without debate in quick succession. When the canon as a whole had passed the House, the latter rose and sang the Doxology to express the gladness felt that the first great step had been taken to realize one of the most important plans before the Synod—the establishment of a single Missionary Society to represent the whole Canadian Church.

Several messages were received during the day from the Upper House, which were dealt with as matters of routine. An address showing the insufficiency of the hospitality offered by Montreal people to the delegates, brought forth a statement of the reasons. The authorities had done the best they could under the circumstances, but the fact of the matter was, said the Dean, that the Synod met at a time when the Church people had not returned to the city after the summer holidays.

Third Day—Friday, Sept. 5.

The Synod got through a good deal of routine work in the forenoon. The chief interest centered in the delegation from the Protestant Episcopal Church of the United States, which at noon addressed the House. Business was suspended, the Upper House came down, and the deputation which had been appointed at the last Convention of the sister Church in the United States was introduced by Bishop Baldwin of Huron and Bishop Pinkham of Calgary.

DEPUTATION FROM THE UNITED STATES.

The first address, by Bishop Dudley, of Kentucky, was received with great enthusiasm, for its beauty of language, brotherly sympathy, and, not least, for the wit which kept interest alive from the first word to the last. He said he rejoiced in the prosperity of the Canadian Church, which had grown from ten to twenty Bishops, and his word was—Hold fast. There were some things which must be conserved. There were history and usage and tradition; there were great truths which must never be abandoned.

Bishop Hall, of Vermont, followed in a splendid burst of eloquence, and his word of advice, of warning, was, Adapt yourselves to environment. Do not attempt to reproduce the Church as it is in England. Be elastic, grow, and in so growing, show the Mother Church that you have the courage to do what she herself as a State Church, could not do—namely, introduce the lay element which had proved, not subversive at all, but conservative. It was a masterly address. The Rev. Dr. Hutchins, of Boston, and Mr. J. Mynderse of Long Island, followed with short speeches. Archbishop Bond replied to the deputation.

MISSIONARY SOCIETY.

There were some interesting scenes in the afternoon, though not much business was gotten through. At the first meeting of the new Missionary Society, the Hon. Mr. Blake announced that he would give \$1,000 to the work in the Northwest which had been conducted by Bishop Lofthouse of Keewatin. A delegation was received at three o'clock by both Houses (sitting together) from the Presbyterian

Church, after which the first session of the new Missionary Board was held, Archbishop Bond in the chair. After speeches from the Bishop of Keewatin and the Hon. Mr. Blake, Dr. Davidson spoke, thanking God for what they had seen that day, the erection of this new Missionary Society, which was destined, under God, to be influential in the history of the Church. He thanked God also for the Domestic and Foreign Missionary Society which preceded it, and which had done good work in its time.

In the evening the new Society held a meeting in the Synod Hall, Archbishop Bond in the chair, when the by-laws of the old Society were considered, amended, and adopted.

It was decided that the next place of general meeting should be in Montreal. An executive committee and general treasurer were elected.

Fourth Day—Saturday, Sept. 6.

Two important discussions were carried on. The first resulted in the decision to invite the Upper House to concur in doubling the delegation from the Dioceses, except in the cases of those with less than 25 licensed clergy, while the second referred the petition for the taking of steps to secure the amendment of the Colonial Act to a committee. The Rev. L. W. Tucker was appointed Organizing Secretary of the new Missionary Society. A tribute to the services of the Woman's Auxiliary was adopted, and the hope expressed that they will continue to assist the new Society as ably as they did the old. A loyal address to the King was passed.

Monday, Sept. 8.

Three interesting debates took place to-day. Among the usual reports and notices of motions which began the day's business, was the sending of a motion congratulating the President of the United States upon his recent narrow escape, to a joint committee of the two houses. A motion also congratulating the Coadjutor Bishop of Montreal upon his elevation to the episcopate, as he had been the first Prolocutor of the house, was passed unanimously. The memorial of the Diocese of Montreal for a definite ruling on the question of the marriage of divorced persons was read and postponed to a later day.

NAME OF THE CHURCH.

The first question to be debated at length was then brought forward, and was the selection of a distinctive national name for the Church of England in Canada. Many arguments were used on both sides, both for the change and against it. The strongest argument used by those who desired a new title was the statement made by the Dean of Calgary that he found in his work a real difficulty in the name "Church of England." The settlers pouring into the West regarded it as something for Englishmen alone. Dean Kittson of Ottawa, was also in favor of a change, if it were done with careful consideration. The opposition to the change was partly based upon pure conservatism, of which Dean Partridge of Fredericton gave fine expression in an appeal to the glorious traditions of the English Church, and partly on other grounds. There would be considerable expense in altering the acts incorporating the various synods and other bodies, and possibly some real difficulty about endowments. Dr. Davidson held it to be unconstitutional to propose a change of this nature without a single petition from a diocesan synod. After a long and spirited debate the change was negatived by a majority of two.

CANADIAN PRAYER BOOK.

A debate on a memorial from the Diocese of Huron, asking for the issuing of a special Canadian Prayer Book, with services adapted to the needs of the country, lasted some time, and a number of amendments were proposed. It was finally decided that, the Upper House concurring, a joint committee of both houses should be appointed to prepare a plan for the issue of such Canadian Prayer Book, which committee should report at the next meeting of the Synod. It was clearly understood all through the debate that this Canadian Prayer Book would not involve an alteration in any doctrinal or essential point. Canada has certain needs not contemplated by the compilers of the Prayer Book, and the additions or appendix would simply be adapted to these peculiarities. The Archbishop of Canterbury had written approving of the idea, though he was opposed to any change in the title of the Church.

INCORPORATION.

A divergence of opinion arose between the two Houses over the incorporation of the General Synod. The Bishops wished to have as an alternative the incorporation of either the Mission Board or the Primate as a corporation sole. The lower House strongly objected to the principle of a corporation sole, and passed a resolution that the Bishops' message be not concurred in, so far as related to the incorporation of the Primate.

SYNDICAL MEETINGS.

Two important changes were made during the Monday's session in the Constitution, by the adoption of an amended canon. By it the General Synod will meet every third, instead of every sixth year, and the place of meeting decided on by the Synod before the close of its session, may be altered by the action of any five Bishops, unless the Primate disapproves.

Tuesday, Sept. 9.

There were three interesting debates in the synod on Tuesday, the seventh day—on the prohibited degrees of consanguinity, on temperance, and on the re-marriage of divorced persons and the law of the Church in regard thereto.

PROHIBITED DEGREES.

In the debate on the tables of prohibited degrees, most of the discussion was concerned with marriage with a deceased wife's sister. Many of the speakers took the ground that since the law of the land legalized such marriages, the Church should not run counter to it. Others argued that the Church had never been bound to the chariot-wheel of the law; that it had in this matter been a law unto itself and should continue to be so. Finally the House, while divided on the subject, sustained the Bishops in their resolution for the maintenance of the tables of marriage by a considerable majority.

STATISTICS.

The report of the statistical committee gave a better showing as to Church growth than the Dominion census, even though all the returns were not in.

DIVORCE AND RE-MARRIAGE.

In the evening the question of re-marriage after divorce came up in the form of the following resolution by Dr. L. H. Davidson:

"No clergyman within the jurisdiction of the Church of England in Canada, shall solemnize a marriage between persons, either of whom shall have been divorced from one who is still living at the time of such solemnization."

This was in accord with a message from the House of Bishops. After some debate, during which one speaker pointed out, in opposing the motion, that the Lambeth Conference had never made such a pronouncement, and held that it would be extremely unwise to go farther than the Lambeth Conference, the discussion was adjourned till the following morning.

Wednesday, Sept. 10.

On Wednesday the question of the re-marriage of the innocent party to a divorce, occupied most of the day and evening, and brought out the noted speakers of the House. It was apparent during the long debate that there was a divergence of opinion between the clergy and the laity. An earnest appeal was made by Principal Whitney of Lennoxville to the latter, to rally round the Bishops in this matter. Two amendments to the original motion were lost. The motion of concurrence with the Bishops' message was then taken by orders, which showed that the clergy concurred with the Bishops, but the laity were opposed to a new pronouncement on the matter.

It is usual when the House refuses to concur in a resolution of the House of Bishops to set forth reasons for such non-concurrence. It was suggested that a committee should make such report from the gentlemen who had opposed concurrence, giving the following reasons: Dissent because they do not want to force their opinions upon a minority and therefore desire to make no order upon the question; dissent, because they are of the opinion that the innocent party, in case of divorce, for adultery, is entitled by divine law to marry; dissent, because they recognize the fact there always has been a difference of opinion in the Church on the question whether our Lord meant to forbid marriage with the innocent party in a divorce for adultery, and therefore think that the Church in Canada should not make a definite and unqualified pronouncement such as is given in the clause debated upon.

This report by a committee was opposed on the ground that it would not be fair either to the Synod or the House, and it was moved in amendment and carried, that the facts of the case should be presented to the upper House, and the final result, which was a conflict of opinion between the two orders which prevented the resolution of concurrence from passing; though as a matter of fact, apart from the note of the laity, the overwhelming opinion of the House was in favor of sustaining the resolution of the Bishops.

Thursday, Sept. 11.

EXTENSION OF THE DIACONATE.

On Thursday morning the matter most fully debated was the extension of the diaconate. It was introduced by Mr. Jenkins in an exhaustive speech, and seconded by Prof. Clark, who said, among other things, that while there were many ways in which the deacon could assist the priest, the young man who became a deacon need not necessarily desire to go on to the priesthood. No trouble would be felt from this desire if the revival of the diaconate was made extensive enough.

A small committee was appointed, Thursday forenoon, to confer with the House of Bishops in regard to the state of the business before the House. At the last meeting of the Synod, in Winnipeg, they had appointed such a committee on the sixth day of the session. This time it was not done until the ninth day.

The debate on the subject of the extension of the diaconate, begun in the morning, showed that the House was in favor of the motion introduced by Mr. Jenkins, which was carried. A motion of the Rev. Dr. Langtry, with regard to the carrying of the matter into effect on the part of the Canadian Church, without waiting for a number of

years to obtain joint action by all the branches of the Anglican Communion throughout the world, was also passed.

REVISED VERSION.

The afternoon was largely taken up with a debate upon the subject of the reading of the Revised Version of the Holy Scriptures in the churches. A message was received from the upper House authorizing the use of the Revised Version at such times as may be allowed with the Ordinary. The Rev. Professor Clark made a strong address in favor of the change. A number of others spoke on the same side. The Ven. Archdeacon Davidson, in a learned and very lengthy speech, offered the strongest opposition to the change. The Prolocutor said he had been opposed to the use of the Revised Version, but now gave his note in favor of it. The motion authorizing its use was finally carried by an overwhelming majority, only four voting against it; these were Archdeacon Davidson, Dean Kittson, Dr. Langtry, and Dr. L. H. Davidson.

INSURANCE.

A message was received at the evening session from the upper House to the effect that the Church in England receives a large profit annually from the insurance of Church property by the Ecclesiastical Building Fire Insurance Association, and it was suggested that a similar association should be formed in Canada. A joint committee was appointed to consider the matter.

SYSTEMATIC GIVING.

A report on "Systematic and Proportionate Giving" was read by Dean Partridge, of Fredericton, urging the principle of laying aside a fixed portion of the income. He moved a resolution to form a society to propagate this principle. It was pointed out by several speakers that this was a subject more suited for the consideration of the separate Dioceses, and the resolution was withdrawn.

AMENDMENTS TO THE CONSTITUTION.

The report of the committee on Amendments to the Constitution was presented and adopted, the most important change being that the Prolocutor should be elected by ballot, instead of by open vote on the first meeting of the session.

SUPPORT OF THEOLOGICAL COLLEGES.

A motion was introduced by Mr. Charles Jenkins, making the Third Sunday in Advent of each year a day upon which collections may be made for the support of theological colleges. Donors would be allowed to appropriate their offerings to any college they wish, unappropriated funds being at the disposal of the Diocese in which they are collected.

In the course of his remarks Mr. Jenkins said that the time was come to put aside all narrow parochialism in the Church. They all had need of thorough equipment. It was moved by Dr. L. H. Davidson that the resolution be referred to a special committee to examine into the financial condition of each college, their resources, and where they get them from; and also to see if a scheme might be formed to combine their funds. He urged the need of a thorough examination of the whole situation of the colleges of the Church. Dr. Davidson's amendment was carried.

The next two orders of the day were in the name of Canon Welch, the first directing the two Houses of Synod to sit together, and the second making the reciting of the Athanasian Creed on certain festivals, optional instead of obligatory as at present. The first was evidently a constitutional change, while the other affected the basis of the Constitution, one of the provisions of which accepted the Book of Common Prayer as it stands. Dr. Davidson, as assessor, declared both motions out of order.

IMMIGRATION.

A motion was brought forward by Archdeacon Fortin of Winnipeg, "That in view of the large and increasing immigration of foreigners into the Dominion of Canada, especially the northwestern and extreme western parts of it, it is the duty of the Church to inaugurate evangelistic and educational work amongst them as soon as practicable."

The Archdeacon referred to the immigration of 35,000 Galicians, which aroused some debate. The Prolocutor thought that as they were members of the Greek Church, the Synod ought to make sure that their own clergy were willing that they should be looked after before attempts were made to proselytize. In reply it was stated that applications had already been made to the Greek Patriarch by the Church with no satisfactory result. The resolution was then adopted, with an additional clause that a report be made to the board of management of the Missionary Society of the Church of England in Canada.

ALTERNATIVE FORM OF CONFIRMATION.

A resolution was unanimously passed asking the upper House to prepare an additional or alternative form or office of confirmation. It was explained that the Confirmation service was unfitted for people desiring to conform to the Church from other religious bodies. It was impossible to ask a man to renew for himself the vows made for him in his Baptism by his godparents when he had never had any godparents, and there were no vows.

Friday, Sept. 12.

Friday morning there was a great deal of business to be gotten through before one o'clock, when the House was ready to receive the

Bishops for the reading of the Pastoral by the Archbishop, after which the Synod was prorogued, to meet again in three years. The agenda paper was gone through quickly, a number of resolutions being carried without debate. One endorses the work of the St. Andrew's Brotherhood and expresses the hope that clergy and laity will do what is in their power to extend its sphere of usefulness and work. One that a joint committee be appointed to report at the next session of the General Synod on the advisability of preparing an appendix to the Book of Common Prayer; and one that a standing committee be appointed to be known as the "Sunday School Committee of the General Synod of the Church of England in Canada," which shall have charge of the Sunday School work of the Church and report to the General Synod.

SYMPATHY WITH THE PRESIDENT OF THE UNITED STATES.

There was a resolution concurred in by both Houses, sympathizing with the President of the United States in the recent accident, of which he had been a victim, and praying that God might ever protect him and shield him in the midst of the many duties of his high position.

THE CLOSING.

The votes of thanks to those who had any connection with the meeting of the Synod, the Prolocutor, the deputy Prolocutor, and others, were passed. Many pleasant things were said, and the Prolocutor showed by his wit that he was not an unworthy successor to Dean Carmichael, who is now Coadjutor Bishop. The Bishops then came in procession to the platform, while the House rose, making a fine bit of color in their robes, and after the Pastoral had been read, the Benediction was pronounced and the meeting of the General Synod of 1902 was over—a meeting which has been a most notable one, indeed the most representative and successful gathering in the history of the Church of England in Canada.

THE PASTORAL.

The Pastoral, read by the Archbishop, was for the first time issued by the Bishops in their representative capacity as heads of the Church throughout the Dominion, and dealt with matters vital to the life of the Church. There were words of congratulation to the Synod now closing, in that at last the Church in Canada is really one. The new Missionary Society just formed was spoken of as in a position to begin its work in the interests of the whole Canadian Church. While thankful for this, and for the appointment of the Organizing Secretary, the Rev. S. N. Tucker, of Vancouver, the Pastoral points out that unless the whole body of the Church grasps the responsibility that now rests upon it, and rises with enthusiasm to fulfil its duty with an earnestness, unity, and liberality hitherto undreamed of, it is impossible that the desire of the Synod should be fulfilled.

The next matter touched upon was the observance of the Lord's Day. The Pastoral calls attention to the way in which everywhere the Lord's Day is being more and more disregarded, and calls upon all members of the Church as Christian people to take a stand against this great evil, and to teach their children to observe the day as one of rest and worship.

The study and use of the Word of God in Holy Scriptures is earnestly and affectionately urged upon Churchmen, and the fact deplored that the Scriptures are so little taught in the homes or in the secular schools and universities. A special appeal is made to parents that Bible reading may consecrate each day of the family life. An evil which parents alone can remedy is noticed, namely, the growing dislike to Sunday Schools by the children of those whose position in society makes the disuse plain and apparent.

The Pastoral from the Bishops closes "with humble thanks to God for His guiding hand in leading us, as He has done, so happily to meet together;" and adds: "The keynote of our words to you may be found in one word, 'responsibility;' which may God in His mercy grave deep into our own hearts, as your Bishops, leaders, and friends; and not into our hearts alone, but yours, brethren of the clergy and brethren of the laity, for each working in his own station is responsible to God." The Pastoral concludes with a few more words of faith and courage.

"RELIGION is the correcting and coördinating force in life, and by its guarantees and sanctions makes it possible for man to live on good terms with his fellowmen and at peace with his God," reasons the New York *Observer* (Pres.). "He then who cultivates in humanity the sense of religious responsibility performs a notable service for the race, and the best time to begin such instruction in the righteousness of moral obligation is when the subjects of the instruction are young. The child that is early taught to consider itself accountable to a higher law will almost surely retain that feeling of accountability in later years, and fulfil its duties with thoroughness and care. The only responsibility that is worthy of the name is religious responsibility, which regards man and fears God. The earlier this sense of moral obligation is awakened in a child, the better it is for the child and for society."

WISDOM is the man who speaks neither too soon nor too late.

Helps on the Sunday School Lessons. JOINT DIOCESAN SERIES.

SUBJECT:—Old Testament History from the Creation to the Death of Moses.
By the Rev. ELMER E. LOFSTROM

WATER FROM THE ROCK.

FOR THE EIGHTEENTH SUNDAY AFTER TRINITY.

Catechism: XVI. "Parts." Text: I. Cor. x. 4. Scripture: Ex. xvii. 1-16.

THE journey in the Wilderness had only fairly begun. The Children of Israel had only been marching a little over a month. God had shown them His power and His care for them by feeding them with the bread from heaven. Now He led them, for His own purposes, where "there was no water for the people to drink." He led them because (v. 1) they "journeyed according to the commandment of the Lord." He led them by means of the Pillar of Cloud which went before them when they were to march, which stood still when they were to encamp.

The few strokes which make the vivid picture of their suffering from thirst and their murmuring against Moses so loudly that they were almost ready to stone him, show how bitter the trial was to which they were put. Even Moses was at a loss and asks God what to do. Then when the Lord had the eager attention of every soul in that vast camp, He was ready to teach them another great lesson, a lesson for the present and also a prophecy of the future.

The lesson was the same as that taught by the manna. *God will care for His people in every extremity.* He could have led them to wells and springs on their way and they would have been just as truly drinking of water furnished by His loving care; but they would not have realized it. Just so, God's ordinary care for us is by His regular and, as we say, "natural" laws and ways. It is only when we see our need supplied or receive deliverance from danger by some marked *special Providence*, or see the lesson written large in the history of our Church or country, that we exclaim upon the wonderful care of God. Illustrate this for the class from your own experience or knowledge and from the history of our country, where God's care is manifest from the turning of Columbus and the Spanish Colonies to the Islands of the West Indies by the flight of a few birds of passage over the ships, flying in a Southwesterly direction, and thus saving the continent for English colonies and English Church and English ideas of freedom from tyranny, manifest through the formation of the Union and down to the very present in a wonderful series of striking providences.

But the water was brought from the rock, not simply to teach them of God's care for their physical needs; *it was also a type and prophecy of Jesus Christ*, the living water, of which a man may drink and never thirst. The "text" clearly identifies the Rock with Christ. Now that they had begun their life as a nation and a separate people, it was time their attention should be arrested and their minds prepared for the thought of the Messiah. That thought had not yet taken definite shape. The people immediately concerned would not connect either the manna or the water with the Anointed One. But it was none the less a type and a prophecy, preparing them for the Messianic idea. Correspondence between this type and its anti-type are clear. The water came from a rock of flint (Deut. viii. 15), which speaks of solidity, duration, strength, support, and, in a desert, shelter and shade (Isa. xxxii. 2).

The Rock was smitten, publicly, in the sight of the elders and of the people. Christ suffered similarly. The Rock was struck by Moses, and the law of which he was the representative inflicted the death of Christ. The Rock yielded no salvation until struck, and the Captain of our salvation was made perfect through suffering. It is contrary to all previous human experience that water should spring from a Rock, and Christ Crucified was to the Jews a stone of stumbling and rock of offense, but to both Jews and Greeks, the power of God to salvation to everyone that believeth.

From the Rock flowed rivers of water (Ps. lxxviii. 16). St. John was impressed with an awe, and saw a meaning which we somehow fail to grasp when he saw the streams of water and blood from the pierced side (St. John xix. 34 and 35; I. St. John

v. 6). The water from the Rock is also a prophecy of the Holy Spirit which should come from Christ (St. John vii. 37, 39).

But there is another part to the lesson (vs. 8-16). Before their thirst was relieved, they had not only complained, they had "tempted" God; challenging Him, as it were, when they said: "Is God among us or not?" (v. 7). Moses gives the place two new names to remind them as well of their guilt as of their deliverance. The names meant Temptation, and Strife. Perhaps as a punishment, certainly as a trial, Amelek was permitted to attack them. The attack was made in a cowardly way. When they were faint and weary they were attacked in the rear where the weak and feeble were straggling (see Deut. xxv. 7-19). This may account for the determination and prophecy utterly to destroy them (v. 14). This was fulfilled completely in the reign of Hezekiah (I. Chron. iv. 43).

The actions of the Israelites under this trial give us our best lesson from this event, *to use means without neglecting trust in God, and to trust in God without omitting the use of means.* It is, as Jay says: "A fine example of activity and reliance; the Sword in the hand of Joshua, the rod in the hand of Moses; the host fighting in the vale as if everything depended upon their strenuousness; the interceder pleading on the hill as if all was to be accomplished by divine agency." Miracles were never meant to take the place of natural means, and though these people had been miraculously delivered and fed, they did not refuse to help themselves when they could. The connection between the intercession of Moses and the victory of the Israelites showed them that God was with them and had power to save. They also learned that their strongest endeavor was of no avail without the help of Jehovah.

The striking picture of Moses, Aaron, and Hur, teaches us the power of united effort and the help and support we can be one to the other. The spirit may be willing but the flesh is often weak—we need the human help and sympathy in the struggle which we can give each other. Moses, who knew that the victory of his people depended upon his keeping those pleading hands raised to heaven, could not endure the physical strain. But Aaron and Hur stood by him and held up his hands. Every leader of God's people needs the support of such men. Alone, without God, and without the support of those who should stand beside him, it would be an utter impossibility for your own or any minister of Christ to do the work which he has undertaken to do in the fight against sin, the world, and the devil. Impress upon the children the importance of each one doing his work in Sunday School and Church, and the importance, too, of faithful and constant service, never letting down the hands for a moment, or skipping a single Sunday. The pleading of Moses' hands gave the first victory to these men, who were untrained as soldiers, poorly armed, and only slowly letting the brave spirit of men displace the slavish spirit they had acquired in their bitter bondage.

If Moses named the place of their temptation of God to remind them of their guilt, he was no less ready to mark the triumph of their reliance upon God in this trial. He called the place, "The Lord is my Banner." It would remind them of the past and be also a resolution for the future, to stand or fall with Jehovah.

Verse 14 may be a good starting point for a profitable discussion in the Bible class of the Mosaic authorship of the Pentateuch, and just what that means. A clear discussion of the subject may be found in the Introduction to the Pentateuch in the Speaker's Commentary.

THE SOUL'S QUERY.

What have I done for Thee, O Christ, to-day?

My way,

Has it been upward to Thy Holy Light?
Have I been careful that from morn till night
My feet have not departed from the right?

With fear and trembling I the day recall.

My fall

Has been so oft and grievous on my way,
That I can scarce look up to Thee and pray
For grace to keep me through another day.

And yet my coming shall not be in vain.

Again,

I therefore bring my sins, and, all undone,
Trust Thy sweet grace that when my race is run,
Thou wilt receive at last Thy erring one.

Montgomery, W. Va.

DR. W. N. KLASE.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE MEXICAN DIFFICULTY.

To the Editor of *The Living Church*:

I HAVE felt obliged to protest, in my annual report just sent to the Presiding Bishop, against the cruelly unjust conduct of some who have made public reference in the press to certain accusations proceeding from Mexico against the Bishops-elect of the Mexican Church. And I included THE LIVING CHURCH in that protest, because of the following statement made, editorially, in its issue of July 5th: "There have been presented to the Bishops individually, certain signed charges, emanating from Mexico, against two of the Bishops-elect."

I acquit you, Mr. Editor, of any intentional injustice, but I am sure you must see, when it is pointed out to you, that such a statement was bound to give many of your readers an impression that was not justified by the fact stated.

To state publicly that there are charges against men, without saying what those charges are, is to leave the reader to imagine things much more serious than the charges may warrant. To add that these charges are *signed* is to strengthen the tendency to do this, because it makes the impression that the signature gives weight to said charges.

As a matter of fact the charges you referred to were signed by only one man. Now, supposing that man were one whose character gave weight to his testimony; that he were recognized as an earnest Christian man and a faithful and devoted member of the Church, who might be supposed to be actuated by interest in and love for it, and by the purest and best motives generally—how much credit should be given to his statements, even so, as against the united testimony of all the clergy and lay representatives of the congregations in Synod assembled, who chose the Bishops-elect and signed their testimonials? Surely not enough to justify a public reference to his charges as though they were deserving of more credit than the testimonials of the Synod!

On the one hand were the *signed* testimonials given by the representatives of the Church, in the most solemn manner and at the most solemn time. On the other were the *signed* charges of only one man, and so far as you knew in this case, I venture to say, one without character, credit, or any representation whatever. Little honor you did the Synod of the Mexican Church! Scant justice, indeed, you meted out to its Bishops-elect!

Again, supposing the charges to have some basis in fact, it was only fair to assume that the Synod was acquainted with it, and it would be nothing short of an insult to suppose that it did not receive due consideration. If the Bishops-elect were chosen and their testimonials were signed by men who were fully cognizant of the facts, and even by one who had furnished the basis for one of the charges, as was the case, it was evidently necessary to give due weight to this and so to put the best possible construction on any facts which might have furnished the basis for said charges. The failure to intelligently appreciate these things has been a marked feature of the treatment of the case.

But the saddest feature in this whole discussion of the Mexican episcopate—even worse than the contemptuous treatment accorded to the action of a constitutional majority of the House of Bishops—is the manner in which these accusations have been seized upon and used, regardless of justice to the accused or of deference due to so respectable body as the Synod of the Mexican Church.

I do not attribute evil motives to anyone, and I have expressly exonerated you, Mr. Editor, from any such, but I know that many souls have been offended and scandalized, both in the United States and in Mexico, by the conduct of persons from whom such things were not expected and came as a most painful surprise. You may readily imagine how people here, who are acquainted with all the facts, and who have here-

tofore had a childlike faith and confidence in the American Church and its authorities, have had that faith and confidence shaken by the conduct referred to. If you know anything of the Spanish-American character you will have an idea of the deep offense given by the disregard shown for the testimony of the Synod. Even the phlegmatic Anglo-Saxon temperament would have been roused by such treatment; how much more the sensitive temperament of this people! The evil that has been done is very great. How far it will extend, I cannot say, but it will certainly intensify our difficulties here, if proper reparation be not made, and it has already put weapons into the hands of our enemies. Our Blessed Lord said: "Woe to the world because of offenses, for it must needs be that offenses come; but woe to that man by whom the offense cometh!" The offense has come in this case, and it is a very grievous one. I earnestly pray that the woe denounced by our Lord may not fall upon the offenders.

H. FORRESTER.

City of Mexico, Sept. 6, 1902.

VESTED WOMEN CHORISTERS.

To the Editor of *The Living Church*:

IF YOU are not already bored to the verge of distraction by the discussion of this much vexed (and most vexing) question, will you allow me a little space wherein to air an opinion and to offer a practical suggestion?

It has been proven pretty conclusively in your columns that the lawfulness of the assumption of the cotta by women cannot be questioned. The reverend correspondent in your issue of Sept. 6th concludes very justly that the whole "use" is a matter of taste. Well, then, the question arises, whether the wearing of masculine choir vestments by women is good taste or bad taste. To my mind it is entirely bad. Why? Because—and I hold that in the matter of the worship of Almighty God this is a most serious thing—because it is ridiculous. We have laughed at the girls and women who affect mannish attire in private life, and we know well enough that anything which tends to detract from the womanliness of woman is more or less disagreeable, and we know that the Church has always been the special guardian of the womanliness of woman, and we know that choir vestments were invented as garments for men, and therefore, when a woman puts them on, that she is assuming male attire just as much—nay, more than—when she dons a masculine shirt, collar, and a "four-in-hand" cravat. And when she adds the so-called "mortar-board" cap (which is only a *little* more appropriate than a policeman's helmet would be) she is getting into a fancy costume the meaninglessness of which is only exceeded by its unattractiveness.

It was once my privilege to prevent the introduction of vested women into a choir. I told the rector of the parish that I thought the vestments were unwomanly. He could not see that they were so. Said I: "If I were to see the men and women in a choir dressed almost exactly alike it would have somewhat the same effect upon me that it would if I were to go to a dinner party where all the ladies wore swallow-tailed coats and white cravats and shirt-fronts and collars, like the men." The subject, I am thankful to say was never alluded to again.

Now, as nobody seems to have done so yet, I want to tell you how two churches I know of have solved the problem of how to manage the feminine portion of their choirs. One is a large church in a large city, and the other is a small church in a small city, and in both of them the result is most satisfactory. The women occupy the front pews of the nave. The men and boys, vested in the usual manner, march in procession and occupy the stalls. Why has nobody else seemed to think of such an arrangement?

AUGUSTUS DAVIES.

Branath, Poughkeepsie, N. Y., Sept. 8, 1902.

[The discussion of this subject in these columns is now at an end.—
EDITOR L. C.]

OPEN AIR SERVICES.

To the Editor of *The Living Church*:

IT WAS with much interest I read your article on Open Air Services. If more such work was done by the clergy, and there is no reason why it should not be done, what a difference it would make in attendance at the Church's services. I know from personal experience that multitudes can in this way be brought to a saving knowledge of the truth as it is in Jesus, who would never be reached were we to wait for them to come to the church. What a large percentage of the population of

our country, to use that very expressive elliptical phrase that has coined itself for the purpose, "go nowhere." Nearly one-half have no religious affiliation whatever.

To bring most of these in the fold of the Master, no better means can be found than the preaching of Christ and the Cross of Christ in the Open Air mission. Of course, at the outset one will be met with the current objection, "that there are plenty of churches to which they can go, that these people live within the sound of church bells, and if they don't go to church it is their own fault." The duty of the Christian and the Christian worker does by no means stop with knowing there are plenty of churches. Is it the fault of the bed-ridden cripple that he does not get up and go to the doctor who lives close by, or is it the doctor's fault who leaves him to perish by refusing to go to him? Is not this just the malady of these people, who, perhaps, live in the next street to us? Their wills are bed-ridden, that they cannot rise and come, however many churches we may open for them. Is it not this that constitutes their claim to our help? They do not come to Church. We are responsible to God for their souls, for which we shall have to give an account. Therefore let us bring the Gospel and the Church to them. We are under orders, and one of these is: "Go out into the *highways and hedges* and compel them to come in, that My House may be filled." And yet it is a command that seems to be almost entirely ignored.

Let us remember the words of the wise man, "Wisdom crieth without; she uttereth her voice in the streets; she crieth in the chief places of concourse, in the opening of the gates" (Prov. i. 20). Open air preaching is a subject that deserves a hundred fold more attention than it has received, and as a means of evangelization it will have to be far more widely employed. Get the people to listen outside to the Gospel, and by and by they will worship inside.

Is there any reason why in all our towns and cities an Open Air Mission association should not be formed? Its object being to unite all Christian workers to make known the glad tidings of salvation by means of open air preaching; to undertake the holding of services at fairs, races, fêtes, and wherever the masses assemble out of doors; to circulate good literature—papers, tracts, cards, and scripture portions among the people in towns and cities—the streets, parks, squares, alleys, and lanes.

"As we have therefore opportunity, let us do good to all men."

"For our Lord Jesus Christ's sake
Do all the good you can,
To all the people you can,
By all the means you can,
In all the places you can,
And as long as ever you can."

Sincerely,

(Rev.) SAMUEL G. PORTER.

Milwaukee, Sept. 9, 1902.

TO SHAVE, OR NOT TO SHAVE?

To the Editor of The Living Church:

IT IS certain that all present at the institution of the Lord's Supper, including our Lord Himself, were bearded. Is it not then most irreverent—is it not profane—to say: "Certainly a clean shaven face (and *upper lip*) is the most reverent for a clergyman, who so frequently comes into such close proximity (*sic*) to God in the Blessed Sacrament of the Altar"? Do the clergy in this generation get into closer "proximity" to God than the unshaven men who walked and talked with Immanuel during His ministry on earth? How many centuries elapsed before a shaven priest appeared at the altar at all? Is there more irreverence in hair on the chin, or cheek, or lip, than in hair on the top of the head, or on the brows, or eye-lids? Just where does hair begin to be irreverent? Are our priests to tell their congregations that it is irreverent for bearded men to receive the sacrament? Or is it only inside the rail that hair in the place where our Creator caused it to grow is in offensive "proximity" to Him? And imagine (if you can) one of our Bishops saying in a charge to his clergy: "I do not want you to wear a beard or mustache, and shaven priests will find most favor with me!" Your correspondent would, he says, "say Amen." Most of us would think the Bishop had gone daft. WM. L. HIMES.

WHO SHALL BE ADMITTED TO HOLY COMMUNION?

To the Editor of The Living Church:

THE writer of the opening article in the issue for Sept. 6th on "Who Shall be Admitted to Holy Communion" is certainly smart. But whether he is disingenuous, whether he is accurate, whether he is Christian, is another thing.

Everyone, even the writer, knows perfectly well that the priest referred to did not mean what your smart writer tries to put into his words, and such a way of dealing with so serious an ecclesiastical error only drives men further away from the great Catholic truths we want them to be loyal to. I make bold to say, Sir, that the priest in question had no such thoughts as the writer suggests. Is such sarcasm Christian?

It seems to me that the most serious offence was the interpolating of invitations, etc., other than those that the Prayer Book allows and provides. Though I think quite without warrant, there are those, and not a few, who regard the Invitatory to be quite as wide in its inclusions as the priest's unauthorized one.

The second section of the article is certainly daring. It seems to me to make the Sacrament of Confirmation rather than the Sacrament of Baptism the essential thing. Surely we become children by the Sacrament of Regeneration and not by the Sacrament of Strengthening, and yet the writer accuses the defendant of "giving the children's food to those who are not children," simply because they are not confirmed. If they are baptized they are children, though they may be wandering and disobedient.

But, Sir, is the Sacrament of Confirmation such a *spiritually* essential thing as the article in question assumes? I mean, to be accurate, is it an absolutely essential prerequisite to the efficacy of the Eucharist? That it is ecclesiastically a requisite is clear; is it spiritually so, also? If it is, then how can it ever be right to offer the Sacrament of the Body and Blood of Christ to those who are not confirmed, however ready they may be to be confirmed? On this theory, the Sacrament will not only be spiritually non-effective for blessing; it will surely be vigorously effective for condemnation. But then, how about the distinct permission of the rubric to those who are "ready and desirous"? If intention to be confirmed is sufficient for admission to the altar, why not intention to be baptized sufficient for admission to Confirmation, or, for that matter, to the altar, too? Fact is that the writer has written with more haste than thought or discretion. If Canon Henson is far, far from Catholic truth and usage in his contentions, so is the writer of this article equally far in an opposite direction.

Surely we should all discourage the approach to the altar on the part of unconfirmed persons, whether children of the parish formally or not. But if a devout person living in communion with a schismatic body should reverently approach the altar to receive, I cannot see that I am obliged to refuse him. It may be the penitent return of a wanderer; am I to refuse to him the Father's Bread till I, forsooth, am satisfied of his intention, and with my impertinent meddlesomeness, perhaps, and almost certainly, crush the awakening desire in the returning prodigal? If the act were repeated, it would certainly be my duty to make gentle enquiry and draw attention to the Prayer Book requirement.

Of course there is all the difference between not refusing those who voluntarily present themselves, and issuing an unauthorized invitation.

Kane, Pa.

Yours faithfully,

W. FRED ALLEN.

[To the first portion of the foregoing letter, dealing largely with adjectives, we make no reply. To that part beginning "The second section of the article," etc., we reply: Our correspondent would have perceived our intention if he had not confined himself to quoting part of a sentence only. The continuation of the lines quoted, according to the original editorial, was: "Or who have neglected or refused to perform the filial duties of children." The portion he has quoted refers, of course, to the unbaptized; the section he has overlooked, to those baptized but not confirmed. Continuing, we do not hold Confirmation to be "spiritually" an "essential thing." There are two sacraments only that "are generally necessary to salvation." The "intention to be confirmed" is therefore allowed as sufficient to permit one to receive the Holy Communion, while the "intention to be baptized" is not. The editorial in question did not discuss the proper attitude of the priest toward those who, unconfirmed, knelt, without special invitation to do so, at the altar rail. It confined itself to unauthorized invitations on the part of the priest. These observations will perhaps clear up our correspondent's difficulties.—

EDITOR L. C.]

THE QUALITY of one's motives or acts is shown by the character of those from whom he hides them, as well as by the character of those with whom he consults.

The Account of a Soul's Pilgrimage in the Dark.

BEING SOME LEAVES FROM A PRIEST'S DIARY.

By a Priest of the Diocese of Pennsylvania.

IV.

UNTIL THE DAY BREAK.

"Already in thy soul

The judgment is begun. That day of doom,
One and the same for the collected world—
That solemn consummation for all flesh,
Is, in the case of each, anticipate
Upon his death; and, as the last great day
In the particular judgment is rehearsed,
So now, too, ere thou comest to the Throne,
A presage falls upon thee, as a ray
Straight from the Judge, expressive of thy lot."

—NEWMAN.

THE clock in the church tower had just struck the hour of midnight when I left the cobbler's shop and wended my way homewards, facing the bitter wind and driving snow.

It was my intention to return to my charge on the morrow and remind him how the eternal Son not only laid down His life, but took it again, and ascended up on high where He was before, and where He now wears our nature, sympathizes with our griefs, and makes for us His priestly offering of perpetual intercession.

Then, I said to myself, anticipating easy success, I will gradually lead him on to the apprehension of the truth, so plain, so satisfying to faith, of the same Lord's abiding presence with us here by the agency of His Holy Spirit, through the instrumentality of His Body mystical, the Church. The gravitation of every soul that desires God must be toward this Body of Christ, for it is the only institution which declares itself by its acts and its teaching to be more than a human institution. It is the only visible and universal witness for God. "Lo, I am with you always, even unto the end of the world." With us, as really with us as He was with those to whom He thus spoke that day so long ago, and not willing that any should perish.

"He is out as of old in the city
He is walking abroad in the street,
He tendeth the poor in His pity,
The leper that crawls to our feet."

He "tendeth" the hungry also. Nay, rather, He feedeth the hungry. Under the appearance of earthly food He gives to them the Heavenly food, the Bread of God. He gives them His very Self. "As the living Father hath sent Me, and I live by the Father: so he that eateth Me even he shall live by Me." And I hoped that as I should speak of the most holy Sacrament the memory of Fritz's happy childhood days in the old church in Nuremberg, when he came away from the communion table seeming to bear something very precious and holy in his breast, would return to him again, and serve as an aid toward his receiving the Church's higher truth concerning the Sacramental Presence.

"Last night as you stood before His cross," I imagined myself saying, "the good Lord Jesus told you how for a long time He had been seeking you, and that if you would give Him your heart, He would give you Himself. Here in the blessed Sacrament He comes to fulfil His promise. Here He is. Come, kneel before Him, and tell Him everything. Come, give yourself to Him, and He will give Himself in His salvation and strength back to you."

So, under the Holy Spirit's guidance, would I fain lead this hungering child of God to find the Christ depicted in the pages of the New Testament, in the ever living, Self-giving Christ of the Church.

* * * * *

My tastily furnished library, in such marked contrast to the bare, dreary abode I had just quitted, was warm and comfortable. Before the open fire glowing on the hearth I drew my cosy chair, and sat awhile to gather up for record in my diary the chief events of the day.

As I mused I fell into a deep sleep and had a marvelous dream. My mind seemed to be clear, and my intellectual faculties stronger and brighter than in my wakeful moments. There

sat the shoemaker with his back against the wall. And there were the tools, squares of uncut leather, and a few unmended shoes—his familiar surroundings. He was gazing into the apparent emptiness above, with an expression of pain and terror.

Soon the workshop faded away and a ghastly throng of demon spirits hovered, waiting, in a shadow. Fritz was still visible, and a bright-robed being stood beside him holding aloft a vast pair of scales. One of the demons approached, and into one scale poured the sins of a man's three-score years, the sins of his boyhood, of his youth, and of his later life—such a mass of sins that it seemed impossible a whole life of saintliness could outweigh it. The other hung empty in mid-air. "Thou art weighed in the balance," I moaned, "and art found wanting."

"O Heavenly Father," I interceded, feeling as though I were actually kneeling before the throne of grace, "Thy wrath lieth hard upon this Thy sinful servant; but remember the great cry of abandonment from the cross, My God, My God, why hast Thou forsaken Me? when the crucified soul of Thine Only Son made atonement for what is wrong in doubt, and won grace for those who would triumph over it! Remember the passing of that Three Hours' darkness, and let the sweetness and light that were behind Golgotha shine now upon him! Remember Thy Son's triumph as Man over the works of the evil one, and let not the fear of the enemy prevail to hurt this man! Stir up in him; O Lord, O stir up in him such sorrow for sin and such fervent love of Thee, as may in a short time do the work of many days!"

Thus I prayed on and on, hardly knowing what I said in my eagerness to obtain an outpouring of the divine mercies. But there was no change in that awful scene, until, presently, a guardian angel cast a handkerchief into the empty scale. As I looked and wondered what this should mean, behold through the dimness slowly dawned a glorious light. And I saw the mystic form of our Saviour-Judge, His eyes turned once more toward the anguished soul, laying His wounded hand upon those balances of sin and grace, when, lo! at once the scale was turned; for abounding grace overbalanced all that heavy weight of sin.

Joyous echoes of angelic song now filled the air; and above it all sounded the sweeter—but it seemed to me sadder—tones of the human voice divine, saying, as He said to the doubting Apostle of old, "Because thou hast seen Me, thou hast believed; blessed—." But I could hear no more, could see no more.

All seemed well at last. The faltering, stumbling seeker after the Infinite had stood for a moment face to face with Him, and had yielded his humble account of his life. He had found his only true Friend and Father. And as I awoke I heard myself saying, "He that cometh to God, must believe that He is, and that He is a rewarder of them that diligently seek Him. Faith in Him who made us, and who gave us His Only Begotten Son to live and die the life and death of love, is the noblest thing in all the world. And the first faint beginning, the twilight before the dawn of faith is—the will to believe." For surely the merits of our most Merciful Saviour reach to every soul who wills to believe, whether in this life they knew Him, or knew Him not.

* * * * *

Early on the morrow I plodded through the drifted snow to the shoe-shop, and found that Fritz Klouse had indeed been called away. His thin, pallid figure lay upon the bare floor in an attitude of adoration, and clasped in his hard, wrinkled hands was a handkerchief wet with tears.

Had my dream then been a vision of truth granted for my consolation? I like to think so. I like to think that at the close of his earthly pilgrimage, as the death stroke was received—almost too late though it was—the light of everlasting Life, and the appeal of everlasting Love, had reached that dark and lonely heart through the opening made for them by one supreme act of contrition, and that he had cast himself down in worshipful self-surrender at the feet of our adorable Master.

And, believing that while the struggle of the soul against sin and the powers of darkness is limited to this life, yet in that other life there is room for purification and progress, I knelt humbly upon my knees beside him and prayed that whatsoever defilements he had contracted in the midst of this miserable and naughty world, by his fault, or through the wiles of the devil,

* St. John xx. 26-29.—St. Thomas' faith at last triumphed, because he had seen; but he was told that there was a higher faith than this, and a greater blessing for those who had not seen and yet had believed. "This last and greatest of the Beatitudes is the peculiar heritage of the later Church," says Bishop Westcott,—of all who, throughout the ages, "walk by faith and not by sight," accepting the witness of those who themselves had seen and believed.

might be purged and done away; and that Heaven's Morning might soon break as he fared onward thither.

I linger a moment before laying down my pen to close my telling of this life's history, and rest my head upon my hands and ponder over the meaning of it all. What was the purpose of Fritz Klouse's inner trial? I cannot answer. He suffered; why he suffered, that is hid with God's foreknowledge in the clouds of Heaven. But I think it may be that my poor friend's pain of longing and seeking here will be in some way the background against which shall be set hereafter his own special joy of gazing up on the Light Eternal, revealed above, as it was revealed on earth, through the One Perfect Man.

"The acknowledgment of God in Christ,
Accepted by thy reason, solves for thee
All questions in the earth and out of it,
And has so far advanced thee to be wise." —BROWNING.
[THE END.]

Glengarry School Days

BY RALPH CONNOR,

Author of "Black Rock," "The Sky Pilot," etc.

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CHAPTER I.

THE SPELLING-MATCH.

THE "Twentieth" school was built of logs hewn on two sides. The cracks were chinked and filled with plaster, which had a curious habit of falling out during the summer months, no one knew how; but somehow the holes always appeared on the boys' side, and being there, were found to be most useful, for as looking out of the window was forbidden, through these holes the boys could catch glimpses of the outer world—glimpses worth catching, too, for all around stood the great forest, the playground of boys and girls during noon-hour and recesses; an enchanted land, peopled, not by fairies, elves, and other shadowy beings of fancy, but with living things, squirrels, and chipmunks, and weasels, chattering ground-hogs, thumping rabbits, and stealthy foxes, not to speak of a host of flying things, from the little gray-bird that twittered its happy nonsense all day, to the big-eyed owl that hooted solemnly when the moon came out. A wonderful place this forest, for children to live in, to know, and to love, and in after days to long for.

It was Friday afternoon, and the long, hot July day was drawing to a weary close. Mischievous was in the air, and the master, Archibald Munro, or "Archie Murro," as the boys called him, was holding himself in with a very firm hand, the lines about his mouth showing that he was fighting back the pain which had never quite left him from the day he had twisted his knee out of joint five years ago, in a wrestling match, and which, in his weary moments, gnawed into his vitals. He hated to lose his grip of himself, for then he knew he should have to grow stern and terrifying, and rule these young imps in the forms in front of him by what he called afterwards, in his moments of self-loathing, "sheer brute force," and that he always counted a defeat.

Munro was a born commander. His pale, intellectual face, with its square chin and firm mouth, its noble forehead and deep-set gray eyes, carried a look of such strength and indomitable courage that no boy, however big, ever thought of anything but obedience when the word of command came. He was the only master who had ever been able to control, without at least one appeal to the trustees, the stormy tempers of the young giants that used to come to school in the winter months.

The school never forgot the day when big Bob Fraser "answered back" in class. For, before the words were well out of his lips, the master, with a single stride, was in front of him, and laying two swift, stinging cuts from the rawhide over big Bob's back, commanded, "Hold out your hand!" in a voice so terrible, and with eyes of such blazing light, that before Bob was aware, he shot out his hand and stood waiting the blow. The school never, in all its history, received such a thrill as the next few moments brought; for while Bob stood waiting, the master's words fell clear-cut upon the dead silence, "No, Robert, you are too big to thrash. You are a man. No man should strike you—and I apologize." And then big Bob forgot his wonted sheepishness and spoke out with a man's voice, "I am

sorry I spoke back, sir." And then all the girls began to cry and wipe their eyes with their aprons, while the master and Bob shook hands silently. From that day and hour Bob Fraser would have slain any one offering to make trouble for the master, and Archibald Munro's rule was firmly established.

He was just and impartial in all his decisions, and absolute in his control; and besides, he had the rare faculty of awakening in his pupils an enthusiasm for work inside the school and for sports outside.

But now he was holding himself in, and with set teeth keeping back the pain. The week had been long and hot and trying, and this day had been the worst of all. Through the little dirty panes of the uncurtained windows the hot sun had poured itself in a flood of quivering light all the long day. Only an hour remained of the day, but that hour was to the master the hardest of all the week. The big boys were droning lazily over their books, the little boys, in the forms just below his desk, were bubbling over with spirits—spirits of whose origin there was no reasonable ground for doubt.

Suddenly Hughie Murray, the minister's boy, a very special imp, held up his hand.

"Well, Hughie," said the master, for the tenth time within the hour replying to the signal.

"Spelling-match!"

The master hesitated. It would be a vast relief, but it was a little like shirking. On all sides, however, hands went up in support of Hughie's proposal, and having hesitated, he felt he must surrender or become terrifying at once.

"Very well," he said; "Margaret Aird and Thomas Finch will act as captains." At once there was a gleeful hubbub. Slates and books were slung into desks.

"Order! or no spelling-match." The alternative was awful enough to quiet even the impish Hughie, who knew the tone carried no idle threat, and who loved a spelling-match with all the ardor of his little fighting soul.

The captains took their places on each side of the school, and with careful deliberation, began the selecting of their men, scanning anxiously the rows of faces looking at the maps or out of the windows and bravely trying to seem unconcerned. Chivalry demanded that Margaret should have first choice. "Hughie Murray!" called out Margaret; for Hughie, though only eight years old, had preternatural gifts in spelling; his mother's training had done that for him. At four he knew every Bible story by heart, and would tolerate no liberties with the text; at six he could read the third reader; at eight he was the best reader in the fifth; and to do him justice, he thought no better of himself for that. It was no trick to read. If he could only run, climb, and swim, and dive, like the big boys, then he would indeed feel uplifted; but mere spelling and reading, "Huh! that was nothing."

"Ranald Macdonald!" called Thomas Finch, and a big, lanky boy of fifteen or sixteen rose and marched to his place. He was a boy one would look at twice. He was far from handsome. His face was long, and thin, and dark, with a straight nose, and large mouth, and high cheek-bones; but he had fine black eyes, though they were fierce, and had a look in them that suggested the woods and the wild things that live there. But Ranald, though his attendance was spasmodic, and dependent upon the suitability or otherwise of the weather for hunting, was the best speller in the school.

For that reason Margaret would have chosen him, and for another which she would not for worlds have confessed, even to herself. And do you think she would have called Ranald Macdonald to come and stand up beside her before all these boys? Not for the glory of winning the match and carrying the medal for a week. But how gladly would she have given up glory and medal for the joy of it, if she had dared.

At length the choosing was over, and the school ranged in two opposing lines, with Margaret and Thomas at the head of their respective forces, and little Jessie MacRae and Johnnie Aird, with a single big curl on the top of his head, at the foot. It was a point of honor that no blood should be drawn at the first round. To Thomas, who had second choice, fell the right of giving the first word. So to little Jessie, at the foot, he gave "Ox."

"O-x, ox," whispered Jessie, shyly dodging behind her neighbor.

"In!" said Margaret to Johnnie Aird.

"I-s, in," said Johnnie, stoutly.

"Right!" said the master, silencing the shout of laughter. "Next word."

With like gentle courtesies the battle began; but in the sec-

ond round the little A, B, C's were ruthlessly swept off the field with second-book words, and retired to their seats in supreme exultation, amid the applause of their fellows still left in the fight. After that there was no mercy. It was a give-and-take battle, the successful speller having the right to give the word to the opposite side. The master was umpire, and after his "Next!" had fallen there was no appeal. But if a mistake were made, it was the opponent's part and privilege to correct with all speed, lest a second attempt should succeed.

Steadily, and amid growing excitement, the lines grew less, till there were left on one side, Thomas, with Ranald supporting him, and on the other Margaret, with Hughie beside her, his face pale, and his dark eyes blazing with the light of battle.

Without varying fortune, the fight went on. Margaret, still serene, and with only a touch of color in her face, gave out her words with even voice, and spelled her opponent's with calm deliberation. Opposite her Thomas stood, stolid, slow, and wary. He had no nerves to speak of, and the only chance of catching him lay in lulling him off to sleep.

They were now among the deadly words.

"Paralleloped!" challenged Hughie to Ranald, who met it easily, giving Margaret "hyphen" in return.

"H-y-p-h-e-n," spelled Margaret, and then, with cunning carelessness, gave Thomas "heifer." ("Hypher," she called it.) Thomas took it lightly.

"H-e-i-p-h-e-r."

Like lightning Hughie was upon him. "H-e-i-f-e-r."

"F-e-r," shouted Thomas. The two yells came almost together.

There was a deep silence. All eyes were turned upon the master.

"I think Hughie was first," he said, slowly. A great sigh swept over the school, and then a wave of applause.

The master held up his hand.

"But it was so very nearly a tie, that if Hughie is willing—"

"All right, sir," cried Hughie, eager for more fight.

But Thomas, in sullen rage, strode to his seat muttering, "I was just as soon anyway." Every one heard and waited, looking at the master.

"The match is over," said the master, quietly. Great disappointment showed in every face.

"There is just one thing better than winning, and that is, taking defeat like a man." His voice was grave, and with just a touch of sadness. The children, sensitive to moods, as is the characteristic of children, felt the touch and sat subdued and silent.

There was no improving of the occasion, but with the same sad gravity the school was dismissed; and the children learned that day one of life's golden lessons—that the man who remains master of himself never knows defeat.

The master stood at the door watching the children go down the slope to the road, and then take their ways north and south, till the forest hid them from his sight.

"Well," he muttered, stretching up his arms and drawing a great breath, "it's over for another week. A pretty near thing, though."

[To be Continued.]

"HIGH CHURCH," AS OVERHEARD.

"IT IS ONLY seemly to bow to the pew before entering it. What! Should we take our seat in church, as we would in a concert hall?"

"And, I suppose, I am to make out a list of my sins, so that it can be put on file in the confession box?" She said that she thought the arrangement was like letter boxes in a postoffice, and the system well graded and helpful to show growth in grace!

After Confirmation—

"What is that tremendous chair doing in our small chancel?"

"It is the Bishop's chair."

"Yes, I noticed he used it, even when the candidates were presented."

"The rubric so directs it."

"Well if it says so, it can't mean it anyway. If the Bishop set the example by standing, the congregation would more likely follow. What did we get a spruce, young Bishop for, if he is to sit?"

"Why do we provide him a chair if he should stand?"

"Merely out of politeness, and because it makes a handsome furnishing for the church. He certainly is not expected to use it."

M. J. S.

IT IS NOT SAID that after keeping God's commandments, but in keeping them, there is great reward. God has linked these two things together, and no man can separate them—obedience and peace.—F. W. Robertson.

The Family Fireside

SILLY WOMEN.

IT HAS been foolishly said, in reference to the Apostolic veto on women's making themselves heard in churches, that St. Paul, owing to the Oriental surroundings of his youth, probably did not more than half believe that women are possessed of souls. This, however, would seem to be disavowed in his allusion to St. Timothy's rearing; and indeed many a theologian of the present day, armored though he may be with all the advantages furnished by seminaries of learning, has need to envy the teaching received by the first Bishop of Ephesus from his grandmother Lois and his mother Eunice. The natural teachers of the men of one generation are the women of the preceding one, and when the latter fail in this instinctive duty, it is only the material world that makes progress. Women constitute the home guard of the army enrolled under the banner of the Cross, and when the false friends of a true faith succeed in leading any of these astray, there is a repetition of that joy in the headquarters of evil that prevailed when news arrived there of Eve's beguilement.

"Why don't you write another Bible, and be done with it?" the frankly illogical member of her sex is apt to say in response to slighting criticisms of Holy Writ as it now stands; and thus displays greater wisdom in avoiding controversy than does her more thoughtful sister, who like the heroine in Goldsmith's story, imagines herself properly equipped for argument because she has read the controversy in "Religious Courtship." In reply to Olivia's confident boast, her good father remarks:

"I have no doubt you could make your converts—and now go and help your mother make the gooseberry pie."

Alas! that so many women of the present day, some young and some not so young, should be getting the worst of it in theological argument when they might be so much more profitably employed in making gooseberry pie! To argue with an "up-to-date" theologian in order to bring him back to the old-fashioned faith, is one of those feminine enterprises which usually result in disaster to the illogical sex; and if she has not the sense to retreat when the way is open to her, silenced though not convinced, such disaster is greater still. To assert to her own sex her superior understanding, perhaps she may go over to the enemy, who, on his part, regards this defection of hers with sentiments divided between satisfaction excited by her deference to his superior wisdom and learning, and the dissatisfaction which every man must feel on seeing a woman repudiate the faith of her nursery days because revealed religion has now become a progressive science. The Bible, revised and expurgated by the wisdom of her favorite preacher, becomes her Bible. And yet this does not proceed from what has been flippantly described as *curatolatry*. It probably has more to do with that weakness out of which sprang the saying: "Better be out of the world than out of the fashion." We are not told that those Athenians of old, who were so much interested in some new thing, were all of the masculine sex.

It is claimed that this is the time of deeper and more thorough Bible study than ever before bewildered the human brain. Faith is lost sight of in the desire for clearer comprehension. No longer are men content to see through a glass darkly—but Bible study has now become Bible criticism. The clay is taking the Potter to task on account of the faulty record that has been left of his work.

Now, of all times, let not woman unsex herself by meddling with things too hard for her, but remembering what is ever woman's duty in time of war and tumult, go on quietly praying that the battle may be to them who are on the side of Right.

C. M.

A BISHOP'S EXPLOIT.

ONE OF THE faculty of the General Theological Seminary, New York, tells a characteristic story of the late Bishop Williams. A brother Bishop from the West asked the venerable Connecticut diocesan:

"Bishop, will you tell me what you consider the best bit of work you have done in Connecticut during your long episcopate there?" The Bishop replied:

"Well, perhaps the best work I did for the Diocese and for the Church as well, was to keep a number of men out of the ministry."

THE WOMAN WHO MADE FRIENDS WITH MISFORTUNE

AN ALLEGORY.

By L. M. RINEAR.

ONCE upon a time, that period from whence we date all true stories, there lived a woman. And the woman had a soul. She was an ordinary, every-day woman, and lived an ordinary, every-day life, until she was twenty.

Then her eyes began to sparkle like stars, and her heart grew very light, and sang a gay little tune. And the earth grew fairer to the woman every day, because the new brightness in her eyes gilded all things for her.

And the woman herself seemed really to grow fairer, and people looked at her and said:

"How handsome the woman grows, because Love has smiled on her."

So they made much of her; for the people of the earth like smiles and happiness.

And there was no fear in the woman's heart, because of Love's presence.

But one day there came a strange knock at her door. She felt a desire not to open it, but was inwardly impelled to do so. A tall figure in sombre robes stood there with veiled face.

"I bring you a gift!"

"You cannot enter!" cried the woman in terror.

But the strange visitor came to her, and, saying in tones of finality, "I bring you a gift," touched her on the heart.

And the sparkle left the woman's eyes, which turned into wells of grief, and the gay little tune fled away from the stricken heart, which grew so heavy.

"Poor thing," said some one; "her lover is dead."

"Better so!" said another, "he would not have remained true to her."

Now the woman heard this, and her heart grew hard, and her eyes saw all things dark and crooked and cruel, and life was exceeding bitter; so her soul grew sick.

Now the world likes not down-heartedness, so many of those she called friends shunned her company. When the few who stood firm by her side would have shown her sympathy, she grew angry at their pity and shut herself within her own door.

"How foolish!" said the World. "Misfortune calls on every one sooner or later"; and it turned to its own affairs.

Then the woman grew angrier yet, and cried:

"How selfish every one is! No one cares how much sorrow falls to my lot."

And she and Self dwelt alone, and she knew not that she had so dark a companion.

As the years passed, Misfortune came again and again, and each time left a gift, which the woman called a grief.

And her soul learned to know the knock of Misfortune.

And the World shunned her, for it likes not Misfortune's favorites.

But never saw she Misfortune's face, though sometimes she thought that the veil grew thinner.

One day, just as Misfortune knocked and said, "I bring you a gift," a child of one who had mocked at the woman's grief fell in the muddy highway, and even her own mother would not lift her out of the mire, for fear of soiling her own hands. The woman, being a woman, said:

"Wait a minute and I will take your gift."

But first she lifted up the child from the mire, and took her into the house, and washed her, and clothed her afresh, and brake bread with her, and put her to rest in her own bed.

Then she received the new gift. And Misfortune led her to the open door, and pointing to the West, said, "Look!" And lo! a vision of transcendent beauty, too wondrous to be told. The wells of tears became living lights, and whenever the woman felt sad and cold and lonely, as she often did, she had but to close her eyes to outward things, and she beheld the vision again, sometimes dimmer, sometimes clearer, and her soul knew it was no vision, but a living reality.

Then Misfortune's gifts no longer seemed all burden, and Self grew weaker and paler.

Another day when Misfortune knocked, saying, "I bring you a gift," the woman, being a woman, said:

"Wait a minute, till I set a poor wanderer straight. The World says that he is of sinners the blackest. He is ill and afraid and sorrowful."

And she healed his broken body, and put hope into his heart, and strengthened his spirit with purpose of well-doing. Then she wrought with the World until the wanderer found

friends and shelter. Yet the World spoke scornfully of the woman, because she had seen clearer than it had.

Then Misfortune whispered a message into the woman's ear, which ran thus:

"You are a fool to waste time and strength and thought on others, for the more you do for them, the more will they slander you."

But her heart translated the words to her soul in this manner:

"Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice and be exceeding glad!"

So the woman's soul was comforted, and she heard strains of celestial music. Her heart was no longer heavy, but sang again; not the gay little tune of youth and love, but a song solemn and sweet and holy.

Thus the woman became friends with Misfortune.

Then a Prince of the World, called Success, came, in glittering array, and said:

"I have come to dwell with you."

At his word her modest home grew into a palace, luxuriously beautiful. People flocked in and made much of her, desiring her friendship, and strove to induce her to renew her old intimacy with Self, unaware of what they were doing.

But the woman and her soul remained firm friends, and Self dwelt only in the outer courts.

As the days passed she felt a vague warning in the air.

"Close your doors," said the World; "your old enemy, Misfortune, approaches."

But she smiled and shook her head, for she had learned long ago that Misfortune's gifts are not all grief, save as the recipient makes them so; and that none may refuse to open at her knock, or to accept what she brings.

The woman spread her table with a fair linen cloth, and lit clear burning candles thereon, and placed a plate and chalice of gold, and decked all with flowers.

But the World understood not.

The knock fell, and the World shivered and shrank away, but the woman, smiling, bade the dark guest enter.

"I wait for the feast," she said in solemn joy.

Misfortune sat at the table and brake bitter, ashen bread on the golden plate; and the woman's smile grew brighter as it melted honey-sweet in her mouth.

Then Misfortune filled the chalice with a black liquid.

"The wine of Death," whispered the World in trembling, but the light of Eternity shone in the woman's eyes, as she drained it to the very dregs.

Misfortune raised her veil and looked on the woman in holy benediction.

And lo, the beautiful Angel of Death!

But the World saw only the black draperies.

And Self lay a corpse at the gate, while the woman's soul fled to Paradise.

HOUSEHOLD HINTS.

COMMON washing starch in the bath is fine for sun-burn.

A DIET of clam broth is recommended to persons who want to reduce their flesh.

CLEAN the head of dandruff and any dry, warm feeling by rubbing the scalp briskly with alcohol.

IN ROASTING meat salt should not be put on the joint before it is put in the oven, as salt extracts the juice.

TO RENOVATE plush goods sponge carefully with chloroform. This is also excellent for restoring the color to goods that are faded.

DUST THE PIANO with a half yard of best Canton flannel, free from dust and specks. Blow out the dust from under the wires.

FOR SLIGHT CUTS take a piece of common brown wrapping paper like that which butchers use for meat, and bind it over the wound.

TO REMOVE rust from knives cover the blades with sweet oil for a day or two and rub them with a lump of fresh lime.

FOR CROUP use flannel cloths wrung out of very hot water and applied to the throat and chest; cover with dry ones, and renew with hot as soon as the others commence to cool.

GIRLS and women are liable to get their feet very wet at the seaside or on the mountains. Then they come home, throw off their boots, forget them, and when next they are wanted, they are hard and dry, or moldy, and only fit to be thrown away. Even if they are remembered, very few know what to do with them. Stand them up, put them in shape, and fill them with oats such as they feed to horses. This will, in a few hours, draw all the moisture out of the leather, keeping the boot in shape meanwhile and leaving it soft and pliable. The oats can be used again and again.

The Living Church.

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Notices of Death, free. Marriage Notices, \$1.00 each. Obituary Notices, Resolutions, Appeals, Business Notes, and similar classified advertisements, two cents per word. Minimum price, 25 cents per insertion. This rate is largely reduced and will invariably be charged. These should be addressed to THE LIVING CHURCH, Milwaukee, Wis.

Church Calendar.



- Sept. 5—Friday. Fast.
- 7—Fifteenth Sunday after Trinity.
- 12—Friday. Fast.
- 14—Sixteenth Sunday after Trinity.
- 17—Wednesday. Ember Day. Fast.
- 19—Friday. Ember Day. Fast.
- 20—Saturday. Ember Day. Fast.
- 21—St. Matthew, Evangelist. Seventeenth Sunday after Trinity.
- 26—Friday. Fast.
- 28—Eighteenth Sunday after Trinity.
- 29—Monday. St. Michael and All Angels.

KALENDAR OF COMING EVENTS.

- Sept. 24—Dioc. Conv., New York.
- 29—Clerical Retreat of N. Y. Catholic Club and C. B. S., Kingston, N. Y.
- Oct. 8—Special Conv., Alabama.
- 9—Brotherhood of St. Andrew, Boston.
- 14—Church Congress, Albany.
- 14—Conference of Workers among Colored People, Washington.
- 19—Day of Intercession for Missions.
- 21—Missionary Council, Philadelphia.
- 23—House of Bishops, Philadelphia.

Personal Mention.

THE Rev. FREDERICK B. AVERY is rector of St. Paul's Church, East Cleveland, Ohio. Address 11 Rosalind Avenue.

THE Rev. W. O. BAKER has resigned the charge of St. Saviour's, Bar Harbor, Maine.

THE Rev. ARTHUR H. BEATTY, late of Flushing, L. I., has become assistant to the Rev. Dr. Babbitt at the Church of the Epiphany, Brooklyn.

THE Rev. GEORGE R. BISHOP has entered upon the rectorship of Trinity Church, Renovo, Pa., succeeding the Rev. Howard W. Diller, who becomes curate at Pottsville, Pa.

THE Rev. J. K. BLACK, D.D., rector at Marshalltown, Iowa, has accepted a call to the rectorship of Grace Church, Galveston, Texas.

THE Rev. T. F. BOWEN, for the past six and a half years rector of St. Stephen's, Spencer, Iowa, has been elected rector of the Church of the Good Shepherd, Des Moines, and will take charge there October 1st.

THE Rev. J. S. HARTZELL has resigned the rectorship of Christ Church, Mount Pleasant, S. C., his resignation to take effect Oct. 1.

THE Rev. T. J. LACEY, rector of Christ Church, Alameda, Cal., has been appointed a member of the Missionary Council to fill the vacancy caused by the resignation of Arch-deacon Emery.

THE Rev. A. R. LLWYD is rector of Christ Church, Springfield, Mo. Address, 420 East Walnut St.

THE Bishop of Florida has appointed the Rev. BENJAMIN F. MATRAU, D.D., as a clerical delegate to represent the Diocese at the Mission-

ary Council to be held in Philadelphia, next month. Until Oct. 15th Dr. Matrau may be addressed at St. Joseph, Michigan.

THE Rev. S. B. MOORE has resigned the rectorship of St. Anne's Church, Calais, Maine, by reason of the ill health of his wife.

THE Rev. EDW. MORGAN, for some years rector of St. Paul's Church, Bakersfield, Cal., intends to relinquish that work and to engage in missionary work in the territory between Visalia and Randsburg.

THE Rev. J. C. ROBBINS of Los Gatos, Cal., has been invited to become assistant at St. Paul's Church, San Francisco.

THE address of the Rev. PHILIP S. SMITH is changed from Omaha to Florence, Neb.

THE Rev. W. W. STEEL is in temporary charge of St. Paul's Church, Macon, Ga., and may be addressed for the present at 219 High St., Macon, Ga.

THE Rev. W. W. WALSH has resigned the rectorship of St. Matthias' parish, East Aurora, N. Y.

THE Rev. STEPHEN W. WILSON has resigned his missionary work in Cleveland, Ohio.

ORDINATIONS.

DEACONS.

DELAWARE.—By the Bishop of the Diocese, Sept. 11th, at Calvary Church, Brandywine Hundred, GEORGE GRAFF MILLER. He is the son of the late Rev. Jacob Miller, formerly rector of Calvary Church, of which his son continued in charge as lay reader, under the rectorship of the Rev. Geo. C. Hall, D.D., rector also of St. John's, Wilmington. The candidate was presented by the Rev. George C. Hall, and the Bishop was preacher. Mr. Miller continues as resident minister under Dr. Hall's rectorship.

PRIESTS.

EASTON.—On Wednesday, Sept. 10th, by the Bishop of the Diocese, at the Church of the Holy Trinity, Oxford, the Rev. WM. H. HIGGINS. Dean Rich, of the Cathedral, preached the sermon and acted as master of ceremonies. Mr. Higgins becomes rector of the parish at Oxford.

DIED.

CAREY.—On Thursday morning, Sept. 3d, at the residence of her daughter, Mrs. Laycock, in Aurora, Ill., Mrs. SARA CAREY. The burial service was at Batavia, Sept. 6th. May she rest in peace!

HAWTHORNE.—Entered into rest, EDWARD POST HAWTHORNE, 130 West 83d St., New York, aged 60 years. Interment at Minneapolis, Minn.

OFFICIAL.

HOUSE OF BISHOPS.

A majority of the members of the House of Bishops have signified their intention to be present at the special meeting of the House called to take place in the parish house of the Church of the Holy Trinity, Philadelphia, on Oct. 23d. The business will be the election of a Bishop for the Missionary District of Salina.

RETREAT.

The Sixth Annual Retreat for Priests, under the auspices of the New York Catholic Club and the Confraternity of the Blessed Sacrament, will be held in the Church of the Holy Cross, Kingston, N. Y., beginning Monday evening, Sept. 29th, 1902, with evensong at 7:30, and concluding with mass at 7 A. M., Friday, Oct. 3d. The expense for board and lodging for the period of the Retreat will be \$5.00.

The Conductor will be the Rev. Father Hughson, O.H.C.

Any of the Reverend clergy desiring to attend, please send word to

REV. AUGUSTINE ELMENDORF,
of the Committee.

Holy Cross Rectory, Jersey City.

Committee of the C. B. S.:

REV. G. W. LINCOLN,
REV. P. C. PYLE,
REV. J. G. EWENS,

Committee of the N. Y. C. C.:

REV. G. M. CHRISTIAN, D.D.,
REV. C. M. HALL,
REV. A. ELMENDORF.

WANTED.

POSITIONS OFFERED.

SEVERAL CLERGYMEN among the white people of South Dakota. Salary fair, sure, and prompt. The high, dry air of South Dakota often brings health and good spirits to those depressed physically by the climate of the low lands. Address, BISHOP HARE, Sioux Falls, South Dakota.

WANTED—A Priest (deacon second choice) as curate for a city parish in the East. This is no snap. Hard work, much discouragement, and no pay, merely a chance to share with the rector half and half in what there is, including bed, board, and lodging. The opportunity to celebrate daily and an abundance of material to work on, the chief attractions. Address, A. B. C., THE LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER for Christ Church, Houston, Texas. Address the rector, the Rev. HENRY D. AVES.

POSITIONS WANTED.

A FELLOW COLLEGE OF ORGANISTS is open for engagement; twenty-two years' experience, excellent testimonials, thoroughly successful with boys. Communicant. Address F. C. O., care THE LIVING CHURCH, Milwaukee.

INFORMATION BUREAU.

As there are frequent inquiries addressed to THE LIVING CHURCH with respect to outside business matters, arrangements have been made whereby our Chicago office will gladly receive and answer any queries relative to the purchase or selection of goods of any character whatever, and will undertake such purchases when so desired. For such services there will be no charge to our subscribers. Address such communications: "INFORMATION BUREAU, THE LIVING CHURCH, 153 La Salle St., Chicago."

MISCELLANEOUS.

A LIBERAL SCHOLARSHIP is offered to a boy in a Church School who can play a small organ. Address SCHOOL ORGANIST, care THE LIVING CHURCH, Milwaukee.

COMPLETE COMIC OPERAS—Books, Costumes, and Guide—for rent. 1028 Tippecanoe St., Lafayette, Indiana.

COMMUNION WAFERS AND SHEETS. Send for samples. Miss A. G. BLOOMER, 229 Railroad Ave., Mt. Vernon, N. Y.

CHURCHYARD OF ST. JAMES-THE-LESS, PHILADELPHIA.

BURIAL LOTS can be purchased upon application to FRANCIS A. LEWIS, Accounting Warden, 512 Walnut Street.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master Jesus Christ. If you are baptized you are a member of that Society.

The care of directing its operations is entrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to \$750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions*.

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress and is fully illustrated. Price, \$1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD giving information in detail will be furnished for distribution, free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on

request to "The Corresponding Secretary," 281 Fourth Avenue, New York City.

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,
General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

BOOKS RECEIVED.

LONGMANS, GREEN & CO. New York.

Pastors and Teachers. Six Lectures on Pastoral Theology. Delivered in the Divinity School, Cambridge, in the year 1902. By the Right Rev. Edmund Arbuthnot Knox, D.D., Bishop of Coventry. With an Introduction, by the Rt. Rev. Charles Gore, D.D., Bishop of Worcester.

LITTLE, BROWN & CO.

The Pharaoh and the Priest. An Historical Novel of Ancient Egypt, from the original Polish of Alexander Glovatski. By Jeremiah Curtin, translator of *With Fire and Sword*, *The Deluge*, *Quo Vadis*, etc. With Illustrations from Photographs. Price, \$1.50.

The Queen of Quelparte. By Archer Butler Hulbert. Illustrated by Winfield S. Lukens. Price, \$1.50.

AMERICAN TRACT SOCIETY. New York.

Always Ravenale. By Evelyn Everett-Green, Author of *Tom Heron of Sax*, *Sir Reginald's Ward*, etc. Price, \$1.25.

SNOW & FARNHAM, Providence, R.

John Malcolm. A Novel. By Edward Fuller. Illustrated. Price, \$1.50.

FLEMING H. REVELL CO. Chicago.

By Order of the Prophet. A Tale of Utah. By Alfred H. Henry.

PAMPHLETS.

The Heart of Christianity. By Wm. Hayes Ward, D.D., LL.D. New York: E. P. Dutton & Co. Price, 25 cts.

The Dynamic of Destiny. An Address Delivered before the General Society, Sons of the Revolution, at the Tomb of Washington, on Friday, April 18, 1902. By the Rev. Thomas Edward Green, D.D., S.T.D., General Chaplain of the Society.

The Claims of the Diocese upon Its Laymen. Papers and Addresses delivered at a meeting of the Church Club of New York, March 19, 1902. With an Introduction by the President.

Diocese of Oregon:—*Bishop Morris' Address.*

BOOKS WANTED.

Two copies of St. Veronica's Manual. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

The Church at Work

ALABAMA.

R. W. BARNWELL, D.D., Bishop.

Bishop Barnwell Memorial Fund.

THE Bishop Barnwell memorial fund, which has already been noted in these columns, is past \$1,700. The amount is to be used for the purchase of a home for the family of the late Bishop, and it is now quite certain that the required total will be reached.

CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.

Sunday School Commission—Illness of Rev. Wm. I. Kip.

THE SUNDAY SCHOOL COMMISSION held a very important and successful meeting on Tuesday, September 2nd, at the diocesan house, the Rev. E. L. Parsons presiding. Eight of a possible ten members were present, and the vacancy caused by the removal of the Rev. E. H. Benson was filled by the nomination of the Rev. Clifton Maccon. The chairman announced the receipt of an annual gift of \$500 from Mr. Templeton Crocker for the work of the Commission. This money was in large part appropriated to certain specific objects, to-wit: compensation for the Secretary, the expenses of the Normal Reading Courses, and the beginning of a reference library and Sunday School exhibit. The Commission desires to emphasize its request for continued subscriptions from the various Sunday schools of the Diocese, and hopes that these will amount to \$100 per annum, which sum will be needed for incidental expenses, such as printing, postage, etc.

The committee on Reading Courses was instructed to proceed to issue the four courses proposed, to-wit: (1) On Principles of Religious Teaching; (2) On the Life and Words of Jesus Christ; (3) On the Founding of the Christian Church (Acts and Epistles); (4) On the Prayer Book and Church Worship. They were also instructed to be ready at the next meeting of the Commission with details of plan for recognition of work done by those taking these Courses.

The Lecture committee reported that a course of lectures would be delivered by the Very Rev. E. J. Lion in St. Stephen's parish house, San Francisco, on Wednesday evenings, beginning Nov. 5. The general theme will be Teaching the Life of Christ, and the

lectures will be illustrated with lantern and slides. Preliminary arrangements were also reported for a second course of lectures to be delivered after Christmas on The Lands of the Bible.

The Missionary committee reported some discussion of Sunday School matters at the Berkeley meeting of the San Francisco Convocation. They were instructed to do what they could in the way of arranging a Sunday School Institute in connection with the next meeting of the San Jose Convocation, and to urge concerted Sunday School work in other parts of the Diocese.

The committee on Public Services reported a good Institute meeting in St. John's Church, San Francisco. They were instructed to arrange for an Institute meeting with light collation in Trinity guild rooms, San Francisco, for Thursday evening, Oct. 16; to arrange for a united Public Service in San Francisco on or near Sunday School Sunday, Oct. 19; and to arrange for an Institute meeting in Convention week in January, 1903, in connection with the lecture for that week.

It was resolved that the offerings at Sunday School United Services to be devoted to some specific missionary objects, that chosen for October being for diocesan missions.

THE REV. WM. I. KIP, grandson of the first Bishop of California, has for the past two years been ill with consumption, and early in September his condition was so serious that the Bishop was summoned from San Mateo to Los Gatos to administer the last sacrament to the dying priest, as was supposed. Since that time he has rallied somewhat, though his condition is still serious. Mr. Kip has been obliged for some time to give up his work at the Cathedral mission of the Good Samaritan in San Francisco, and he then went to Redlands where he seemed to have been benefited by the change of climate, removing afterwards to Los Gatos, his present home, where his condition has been worse.

CENTRAL NEW YORK.

F. D. HUNTINGTON, D.D., LL.D., L.H.D., Bishop.

IT IS STATED that the consecration of Dr. Olmsted as Bishop Coadjutor of the Diocese will probably be held in Christ Church, Utica, early in October, and that the permanent residence of the Bishop Coadjutor will be in that city.

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.
CHAS. P. ANDERSON, D.D., Bp. Coadj.

Dr. Fawcett's Return—City Notes.

A PUBLIC reception, largely attended and in every way enjoyable, was tendered the Rev. Dr. Fawcett, rector of St. Bartholomew's Church, and Mrs. Fawcett, on the evening of Sept. 13th. It was a cordial expression of the esteem which a year of faithful work in the parish has won for them, and a pleasing evidence of parochial welfare. Dr. Fawcett spent the summer abroad, returning in excellent health and resuming his work Sept. 1st.

THE REV. GEO. D. WRIGHT, chaplain of St. Luke's Hospital, who has been priest-in-charge of St. Clement's, Harvey, has left that work to take the mission of the Holy Cross on the south side. He has been succeeded at Harvey by the Rev. W. H. Mitchell, late of the Diocese of Alabama, who will take the work in connection with the mission at Chicago Heights, where he will reside.

THE RT. REV. ARTHUR L. WILLIAMS, D.D., Bishop Coadjutor of Nebraska, is taking the services at Grace Church during September.

THE VERY REV. LUTHER PARDEE has returned from his summer camp on Lake Superior.

COLORADO.

CHARLES S. OLMSTED, D.D., Bishop.

Death of Rev. R. T. Wilson—Missionary.

THE REV. R. T. WILSON, a young deacon, who came to Denver about two years ago as a stranger and in very poor health, died at the Tent Sanitarium in that city on Sunday, Aug. 31st. Mr. Wilson has, so far as known, no near relatives living, and was almost unknown in the Diocese. He was a graduate of Rutgers College and had studied at the General Theological Seminary, but his health gave out and he came to Colorado in hopes of being benefited. For a time he was at Oakes Home, Highlands, and was ordained deacon in the summer of 1901, being placed in charge of the mission at Lake City. His health gave way entirely, and he returned to Denver suffering from tuberculosis and unable to speak aloud. His death occurred as stated on Aug. 31st. Burial services were held at Trinity Memorial Church, Denver, on Sept. 3d. A local paper pathetically says:

"A simple bunch of pure white asters lay on the coffin. They were sent by a young

man who boarded at the house with Mr. Wilson. He admired the quiet, industrious, high-minded young clergyman, so he said.

"No mourners sat in the front pews; only Churchmen come to bury their associate. There were few persons in the nave, one kind Sister of Mercy and two or three sympathetic churchgoers. The altar was alight with candles, the organ rolled forth solemn music, the choir sang, and the Bishop read the burial service and administered the sacrament, but no tears of dear loved ones fell on the black coffin, no father, mother, sister, or brother followed the funeral cortège down the aisle, as four of the clergy bore the coffin out with tender, kindly hands."

AT LOUISVILLE and Lafayette a missionary work established by the present Bishop is in charge of the Rev. Jas. J. H. Reedy. Chapels must be built at both these points. At Louisville three lots have been purchased and paid for, and donations of altar and its altar book, lectern, and its Bible, prayer desk and Prayer Book and Hymnal, Cathedral glass for windows, and Prayer Books and Hymnals for the Congregation, have been received, and seats have lately been obtained; but an organ is much needed. At both these points there is every reason for hopefulness.

THE VEN. ARCHDEACON BYWATER of Denver visited Trinity Church, Gurley (the Rev. F. North-Tummon, rector). After evening prayer a parish meeting was called, and after an address by the Archdeacon, the people responded by promising an increase of \$200 toward the rector's stipend.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Centennial at Milton—Clerical Association at Tashua.

THE PARISH of Trinity, Milton, was founded in 1802, and so completes its centennial this year. Such was duly observed on Wednesday, Sept. 4, by a gathering of several of the clergy, and a goodly company of the laity. It was also the 25th anniversary of the rectorship of the Rev. Hiram Stone. Mr. Stone was minister in charge for a considerable time prior to election to the rectorate, so his connection therewith is nearer thirty years than five and twenty. St. Paul's, Bantam, is included in the cure.

The historical discourse was by the rector from Deut. xxx. 2-7. That he excels in matters historic, is well known among his brethren. An address was delivered by the Rev. Dr. Seymour, rector of St. Michael's, Litchfield, and formerly a lay reader in the parish; and also one by Mr. Gesner of Lime Rock. At the collation which followed, the rector was presented with a "loving cup," suitably inscribed, the gift of his brethren of the Archdeaconry. By them, as by "all men," he is held in high esteem. The recipient made a fitting response, though much affected, by the unexpected tribute.

THE REGULAR meeting of the Fairfield County Clerical Association was held in the parish of Tashua on Monday, Sept. 8. The Holy Communion was celebrated in Christ Church by the rector, the Rev. R. Bancroft Whipple. The essay was by the Rev. George A. Robson, "An Efficient Ministry." A general discussion followed. In the afternoon, a missionary service was held in the church. The rector presided in the absence of the Archdeacon. Addresses were delivered by the Rev. Mr. Buck, Archdeacon of New Haven, and Messrs. Whitcome, George, and Hooker. The meeting was an interesting and pleasant one, though some of the members are still on their vacations. The hospitality was most abundant.

DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.

THE RECTORS of the various city parishes have returned to duty, and all are preparing for the Lawn Fête for St. Michael's Hospital for Babies, which will be held at Bishopstead on Wednesday, Oct. 8th. The entertainment features are under the direction of Miss Myers of Poughkeepsie, N. Y.

FLORIDA.

EDWIN GARDNER WEED, D.D., Bishop.

Diocesan Notes.

THE BISHOP recently visited the parish at Apalachicola in order to dedicate a new set of chancel furniture. The furniture—altar, reredos, lectern, and prayer desk—is in some respects the most beautiful in the Diocese. It is made of the native cypress, black and white, carefully selected, and the effect is one of great richness and simplicity. The furniture was made in Apalachicola and has been some years in building.

A VESTED choir has been introduced into St. Agatha's mission, De Funiak Springs. It is remarkable in that it is composed almost entirely of Presbyterian boys. There are but four Church families in the congregation, but the church building has recently been completed and there is every reason to hope for a most successful mission work.

AN APPROPRIATION of \$250 has been made by the Church Building Fund to St. Luke's Church, Live Oak. This enables the congregation to make their last payment on the church, and leaves them entirely free from debt.

THE WORK of rebuilding Trinity Church, St. Augustine, is fairly under way. All of the edifice except the tower end facing upon King St., the old original church, has been torn down, and workmen are now placing the foundations for the new parts of the building. The completed church will be in the form of a cross, with the old portion as one of the transepts. In this will be placed all of the old memorial windows, tablets, etc., about which associations have gathered during the years. It is hoped the church will be ready for use by the beginning of the tourist season. At present the congregation is worshipping in the guild hall of the parish building, which has been transformed into a chapel for that purpose.

LARAMIE.

A. R. GRAVES, D.D., LL.D., Miss. Bp.

New Church School.

A CHURCH school for girls and young boys has been opened under the name of Chittenden Hall, at Kearney, Neb., by the Rev. Dr. E. P. Chittenden, founder of the Kearney Military Academy.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Efforts to clear the Mortgage on the Epiphany.

THE CHURCH of the Epiphany, Brooklyn, is making a strong fight to keep its handsome church from foreclosure on Jan. 1st, when judgment will be taken on the mortgage of \$32,800 if the money be not raised. The amount thus far raised, conditioned on the payment of the whole, is \$10,450, leaving \$22,344 still to raise by Jan. 1st. The Rev. Dr. Babbitt, the rector, on Sunday, Sept. 7, announced as efforts toward raising the debt, a union fair to be helped by all Church congregations of Brooklyn and the denominational bodies; every guild and society, as well as the Sunday School, working for the debt, thousands of personal appeals sent out, and hundreds of personal interviews by the rector. The amount raised the past thirty days was \$4,133.

The vestry recently sent to Dr. Babbitt

and the public press a note of appreciation of his qualities as a leader and rector, wherein they say through their clerk, J. S. Mowry:

"We recognize the self-denial, industry, unflagging courage, fertility of resource, and unswerving faith of our rector, and emphasize the words of Bishop Littlejohn, that 'a man was found who could throw himself into a great breach and heroically face difficulties and hardships,' and those of Bishop Burgess who in a letter to the senior warden, O. D. Person, speaks of your great ability and self-sacrifice in the work of the Church."

The Rev. Arthur Hillier Beatty has become curate at the Epiphany. He is a graduate of Yale and of the General Theological Seminary, assisted the Rev. Dr. Huntington of Grace Church, N. Y., one year, and the Rev. Dr. E. Walpole Warren of St. James' two years. Mr. Manghan, a graduate of the General Theological Seminary, has also joined the staff, and the Rev. Dr. Thomas P. Hughes will help Dr. Babbitt till Jan. 1st in recognition of the perils to the parish.

LOS ANGELES.

JOS. H. JOHNSON, D.D., Bishop.

Gifts to Christ Church.

ON SUNDAY morning, Sept. 7th, the rector of Christ Church, Los Angeles (Rev. Dr. George T. Dowling), announced that there had been placed in his hands a gift of \$7,500 from Mrs. Oliver P. Posey, a member of the congregation, to be used in Church work in such ways as he might deem best. He had concluded to cancel the mortgage of \$4,000 upon the property, pay the organ debt of \$2,800 and other floating indebtedness, amounting in all to \$7,900. As this amount necessary to clear the parish entirely from debt was \$400 in excess of the gift, he had applied to a friend in the East for the balance, and had received the reply by telegraph that the remaining \$400 was at his disposal. Dr. Dowling announced therefore that the mortgage would be burned the following Sunday morning at the mid-day service, and that the Bishop had promised to visit the parish on the Sunday following, being Sept. 21st, to consecrate the church.

He stated further that, while his original idea in coming to Los Angeles had been that a new church edifice for the parish was not required, yet in this he had changed his mind, and thought that eventually it would be wise to erect an edifice costing from \$75,000 to \$100,000, such as would emphasize, as he declared, the fact that "the Episcopal Church is the roomiest Church in Christendom." This he believed would be typified by the pointed Gothic style of architecture in a magnificent stone structure. He felt that when \$50,000 could be assured in advance, the congregation might safely begin on such a new edifice.

He announced also that the offerings on the consecration morning should be given to the neighboring parish of St. Athanasius, in the same city, which requires a few hundred dollars to free it from debt, which amount he hoped would be given by Christ Church as their own thank offering for this blessing to them.

At the close of the service, a member of the last Confirmation class promised Dr. Dowling \$5,000 as the nucleus of the building fund for the new church.

MAINE.

ROBT. CODMAN, D.D., Bishop.

Missionary Arrangements.

THE SEPTEMBER quarterly meeting of the Diocesan Board of Missions was held at Bar Harbor on the 9th and 10th insts. A business meeting was held in St. Saviour's rectory, Tuesday evening the 9th, the Bishop presiding. A scheme was proposed and accepted

whereby a much needed increase in contributions to Diocesan missions might be secured. The building of a rectory in Ashland was sanctioned and a fund known as the Ashland rectory fund, was ordered to be used for that purpose as far as it might go.

There were celebrations of the Holy Eucharist on Tuesday morning at 7:30 and 8:15 A. M., the latter especially for members of the W. A. At 10 A. M. a requiem celebration was said for the late Rev. Christopher Starr Leffingwell, for 20 years rector of St. Saviour's. The Bishop of the Diocese was celebrant, assisted by a deacon and sub-deacon. The Bishop of Massachusetts preached the sermon, in which he paid a glowing tribute to the quiet, saintly character of the late rector of St. Saviour's. The several members of the Leffingwell family, as well as a large number of the clergy of the Diocese and the summer colony at Bar Harbor, were present at the requiem.

There was a goodly attendance of the members of the W. A. at Bar Harbor at the time of the meeting of the Board of Missions. The President, Mrs. C. T. Ogden, presided. Miss Julia C. Emery of New York addressed the delegates on Tuesday evening. The work of the Auxiliary for the coming year was laid out.

THE MARRIAGE of the Rev. C. K. P. Cogswell, rector of St. James' Church, Oldtown, is announced for Oct. 15th.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Brotherhood Convention—Death of Rev. William F. Morrison.

THE FORTHCOMING convention of the Brotherhood of St. Andrew in Boston has been well planned by those in charge, and



EDMUND BILLINGS.

promises to be one of the most interesting gatherings ever held in the "Hub." Nothing awakens such a hearty response among Churchmen, and Christian people generally, as a convention of this type. Any sort of a convention held in this city draws a crowd, but a gathering of Christian workers is always sure of being popular from the very beginning.

Mr. Edmund Billings, who is the President of the local organization, is a young man, holding responsible charges, and allied closely with the interests of the workingmen. His long connection with the Wells Memorial Association on Washington St., as well as his interest in the People's Institute in Roxbury, has singled him out as a leader in important social organizations. He is not a native of this country, but at an early age came to America, and was educated in the public schools. He has championed the cause of education, and for several years has been prominent in the Public School Association, of which he is the Secretary. His interest in the Brotherhood began in the parish of

the Good Shepherd, Boston, where he is also a vestryman. He is now the senior Brotherhood man in the Diocese, and has worked for its progress amid many discouragements. Nothing seems to daunt his active spirit, and his zeal and his devotion to the particular work of the Brotherhood have been a constant source of inspiration to all its members. There are now 35 chapters in the Boston Local Council, and 70 chapters in the two Dioceses of Massachusetts.

Another prominent, but quiet worker is Mr. Robert H. Gardiner, a lawyer of note in his special branch, and a Christian layman, who has endeared himself and his policy of administration to every Brotherhood man. Mr. Gardiner is a native of the town in Maine which bears his name, and is closely identified with the interests of the Church in that State. He is also well known in Church circles in Boston, and serves the Diocese of Massachusetts in many responsible positions. Besides being the Treasurer of the city Board of Missions, he is a trustee of many diocesan funds, and a man who is beloved everywhere for his practical and tactful administration of trust funds.

THE REV. WILLIAM F. MORRISON, chaplain of the cruiser *Olympia*, committed suicide, Sept. 10, while suffering from a nervous disorder, in the Chelsea Naval Hospital. His name is fifth on the list of chaplains in the Navy, and he ranked as a Commander. On May 5, 1881, he entered the service, and his last cruise at sea expired May, 1900, and since March 21, 1902, he has been on board the *Olympia*. The Boston *Herald* describes him "as a man of unusually attractive appearance and presence. He was a great worker and a strong advocate of the teachings of the Church. It is said his nervous condition had been such for several weeks that he had to keep his room, crying much of the time."

He was graduated from Trinity College, Hartford, in 1873, and from the General Theological Seminary in 1876.

MICHIGAN.

T. F. DAVIES, D.D., LL.D., Bishop.

Dr. Clark's Anniversary.

ON SUNDAY, Sept. 7th, the Rev. Rufus W. Clark, D.D., completed twenty-five years of service as rector of St. Paul's Church, Detroit. Dr. Clark observed the occasion in the most beautiful and appropriate way possible for a priest to do; that is, by celebrating the holy services of the Church. One of the daily papers in noticing this said:

"Though yesterday marked the twenty-fifth anniversary of the Rev. Rufus W. Clark's pastorate of St. Paul's Episcopal Church a casual visitor in the congregation would never have known by any word in the sermon or by any change from the ordinary Episcopal service, that the day was of any unusual significance to pastor or people. Many of the communicants of the church wished to



REV. R. W. CLARK, D.D.

celebrate the day, but the Rev. Mr. Clark was so averse to having any mention made of himself or of his work with the Church that the idea was abandoned. In this time Dr. Clark has buried more people from his church than the church would now hold. The church has given \$100,000 to the Diocese, besides keeping up the running expenses and building the chapel where they now worship. Of the 220 communicants who were at old St. Paul's, when Dr. Clark first came, 25 are still living.

"From a church composed mostly of single members which Dr. Clark found here 25 years ago, St. Paul's has gradually changed into a church whose membership is made up of whole families. Its membership has more than doubled in the time. The church was founded in 1824 and is the oldest in the Diocese."

Another leading paper, speaking of the event in an editorial notice, says:

"The clergyman who has devoted a quarter of a century to the work of ministering to the spiritual needs of a single parish, has necessarily come to share a part by no means unimportant in the lives of the members of his congregation. At least three generations must have come under his direct personal influence for a period of time sufficiently long for that influence to make itself felt; while the years of endeavor bear witness to a multitude of sacred personal services that bind them closely to those unto whom he has ministered. The clergyman who has seen the babies whom he has christened, attain manhood and womanhood; who has united them in marriage, and read the last solemn service by the casket of their dead, has achieved a spiritual communion with his congregation, which must always be foreign to the ecclesiastical bird of passage. Dr. Clark's silver jubilee commemorates a period of conscientious and beneficent labor by a scholarly, Catholic-minded gentleman, for the uplifting of a community as well as a parish, and it is certain that the abundant congratulations he receives will not be restricted to communicants in his own Church or adherents of his own creed."

The reason for this long and successful charge is no secret to those who know Dr. Clark, for his fine scholarly attainments, his strong, yet most genial personality, and his energetic consecration to the work of the Master through His Church, are a sufficient explanation.

THE REV. JOHN A. CHAPIN has resigned his position as assistant at Christ Church, Detroit, where he has been for the last three years. He has taken charge of Epiphany mission, Detroit, where a great work awaits him. His friends confidently expect him to build up a fine parish in this district where there is such a field for Church work.

MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.

Methodist Minister Confirmed.

THE BISHOP has confirmed and received as candidate for Holy Orders, the Rev. L. R. C. Ferguson, late a Methodist minister engaged in the work of that denomination at Prairie du Chien, Wis. Mr. Ferguson has conformed to the Church by reason of his conviction of her position as the American representative of the Church founded by our Lord, and will be ordained at the end of the canonical period.

NEW HAMPSHIRE.

WM. W. NILES, D.D., LL.D., D.C.L., Bishop.

Centennial of the Diocese.

AT THE APPROACHING Diocesan Convention, which will be held in November, the centennial of the Diocese will be celebrated. Special invitations have been sent to the Bishops of Massachusetts, Vermont, and Maine, as well

as to the clergy and laity of the Diocese, to join in the festivities. The celebration will be held at St. John's Church, Portsmouth, the oldest church in the Diocese, organized in the days of the earliest settlement of New Hampshire. The Convention opens on Wednesday, the 19th, and the main centennial celebration will be held on Thursday evening, when the Bishop will preside, and the following historical papers will be read: "The Church in New Hampshire Before the Organization of the Diocese," the Rev. J. H. Coit, D.D., St. Paul's School, Concord; "The Hundred Years of Diocesan Life," the Rev. Daniel C. Roberts, D.D., vice-rector of St. Paul's pro-Cathedral, Concord. Addresses will also be made by the Bishops of Massachusetts, Vermont, and Maine, and an elaborate musical programme will be arranged.

At the late celebration of the Holy Eucharist on Thursday all of the clergy of the Diocese will appear vested and the music of the service will be rendered by the combined choirs of St. John's and Christ Churches.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Cornerstone Laid in Cleveland—Perversion of a Priest.

THE CORNERSTONE for the new Emmanuel Church, Cleveland (Rev. Wilson R. Stearly, rector), was laid Wednesday, Sept. 3d, by Archdeacon Abbott, assisted by the rector and the clergy of the city. The parish was founded in 1876 and it had long outgrown the wooden church that had been its home for many years. It will give place to a beautiful stone church which will cost in the neighborhood of \$100,000. Services are held in the old church, which has been moved to the rear of the lot. The Rev. Dr. B. T. Noakes was the rector of this parish about 10 years ago, when he left the Church to go over to the Reformed Episcopal body. He took with him a portion of the members, and built a church across the street from their old home.

THE SECULAR PAPERS report the secession to the Roman Communion of the Rev. Stephen W. Wilson, who had just previously relinquished the charge of two mission stations in Cleveland. Mr. Wilson is said to have been conditionally re-baptized by a Roman priest on the 8th inst., and to be intending to prepare himself for the Roman priesthood. He was ordained by the Bishop of West Missouri, as deacon in 1891 and as priest in 1893, and his ministry has been in that Diocese, in Illinois, Indiana, and Ohio. According to his report in the *Living Church Quarterly* for 1902, his missions have had monthly celebrations of the Holy Communion, and the only one of the "Six Points of Ritual" observed was the mixed chalice.

OREGON.

B. W. MORRIS, D.D., Bishop.

Harvest Festival—Notes.

A HARVEST Festival Service after the old English custom of Harvest Sunday, was held in St. Matthew's Church, South Portland (the Rev. W. A. M. Breck in charge), on Sunday morning, Sept. 7th. A rood screen was temporarily erected and covered with wheat and oats, being decorated with bunches of the red berries of the mountain ash, while at its base were placed pumpkins, squash, beans, and other vegetables. At the rear of the chancel were placed standing stalks of corn, and on the retable bunches of grapes still clinging to a portion of vine, together with other varieties of fruits. The main body of the church was most tastefully decorated with ferns and autumn leaves. The sermon was by the rector, from Ruth ii. 7, and the music was appropriate to the occasion. The rector's object in holding the service thus early, was to avail himself of

the opportunity presented at this time of the year for procuring small fruits, which after the service were distributed among the poorer residents of the parish, which at a later season would be quite impossible. The service was very interesting and well attended.

A NEW oak lectern has been placed in St. Peter's Church, La Grande (the Rev. Chas. Wm. Turner, in charge).

A CHOIR composed exclusively of men's voices, under the management of Prof. W. F. Scobie, has been organized in All Saint's mission, North Portland (the Rev. E. T. Simpson). It is the intention to introduce the Gregorian tones for chanting. A number of services have already been sung, when, for chanting, Gregorian music was used entirely, and the result was a most reverent and impressive rendering of that portion of our Church service.

OWING to the inability of the Rev. A. K. Glover, delegate to the Missionary Council, to attend the missionary meeting in October, the alternate, the Rev. E. T. Simpson, will represent this Diocese.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.

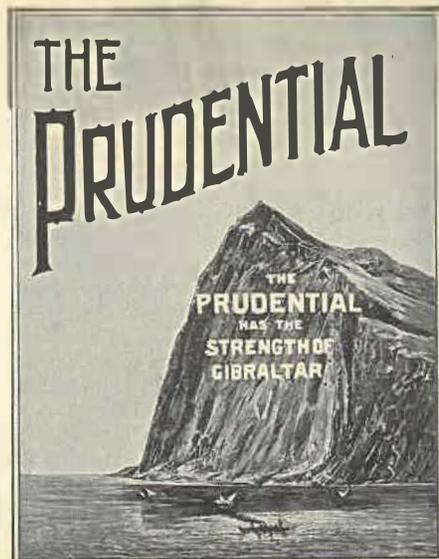
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Philadelphia Notes—Anniversary at Radnor.

ST. BARTHOLOMEW'S chapel, Wissinoming, Philadelphia, is a mission of St. Mark's Church, Frankford (the Rev. John B. Harding, rector), and is in charge of the Rev. W. H. Gibbons, assistant at the parish church. This work was established but a comparatively short time ago, in a community of Presbyterianism, yet has shown remarkable progress, the baptisms during a year numbering eighteen, and six persons were confirmed. The imperative need of larger accommodations has brought the growing congregation to taking active steps toward enlarging the present building, for which addition funds have been secured, and contract given for the immediate construction of the fabric. The present structure is of framework, with an interior space of about 900 square feet. To this will be added space of about equal size, also of frame, and used principally for social gatherings, yet so constructed that it will be possible to double the seating capacity of the chapel by means of movable sash partitions. A vested choir of twenty voices was introduced into the services during the past year, and has had effect in the upbuilding of the work.

WITH THE CLOSING of the Summer Home at Sea Isle City, N. J., after the first season amid new surroundings, and in a new locality, the All Saints' Sisters find some hundreds of people have been benefited by this charitable work. Located hard by a beautiful and safe beach, children have had opportunity for and benefit of healthful bathing, while low excursion rates have enabled husbands and fathers to spend Sunday with their families. Not only on Sundays were Church services held, but daily the Holy Sacrifice was offered up in the House chapel, the entire clerical staff of St. Clement's, Philadelphia, taking part of the duty, assisted also by the Rev. E. N. Webber of The Evangelists, Philadelphia. Subscriptions and donations for the support of the work amounted to something over \$1,200; gifts for the building and repairs thereto aggregated some \$1,250, leaving a balance still needed to cover necessary expenses of the building and repairs amounting to \$422.12.

THE ORGAN in St. Clement's Church, Philadelphia, has an interesting history. The first instrument was contracted for in February, 1858, and was used for the first time in the latter part of the following year. The cost was \$2,238. Seven years later the in-



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Chicago to Washington and return, \$15.85. Tickets on sale Oct. 3d to 6th, inclusive. Return limit Oct. 14th, with privilege of extension to Nov. 3d. Stop-overs allowed.

Chicago to New York and return, \$25.85. Tickets on sale Oct. 3d to 6th, inclusive. Return limit Oct. 14th.

Chicago to Boston and return, \$22.00. Tickets on sale Oct. 7th to 11th, inclusive. Return limit Oct. 13th, with privilege of extension to Nov. 12th.

Further particulars may be had by calling at City Ticket Office, 180 Clark St., or addressing C. F. DALY, Chief A. G. P. A., Chicago.

strument was sold for \$3,000 and the organ of the Harmonia Sacred Musical Society purchased for the sum of \$4,700. It is of interest to note that a cash payment of \$1,000 was made on this purchase, and the balance provided for by an issue of bonds of the church, payable in four, five, and six years. These were not finally paid until 1886.

In the spring of 1883, however, the instrument had become so entirely worn out that its removal from the gallery and rebuilding at the east end of the church was determined upon—the distance of the instrument from the choir of boys and men, introduced in 1869, being too great to give them proper support. For the sum of \$5,500, Mr. Roosevelt contracted to renew the mechanical parts, re-voice the pipes, and rebuild the organ; which work was completed in time for use on St. Clement's Day (November 23) 1883. The entire cost of this change was met by subscriptions, a personal gift, and an organ recital. Later, in 1894, the organ was thoroughly cleaned. Notwithstanding its long term of service the organ remains one of the best instruments in the city; but the time is looked forward to, when a thorough overhauling may be had, and the return of the larger pipes to the gallery, a choir organ placed on the east wall, and both controlled by a keyboard played in the choir. Such a change would restore to the church the dignity now lost, the chests of raw pipes practically destroying the symmetry and architectural lines of the noble building.

A NUMBER of large mass meetings for Sunday School workers and scholars are in contemplation by the Meetings Committee of the Sunday School Association, which will be held on Sunday, October 19th, in connection with the days of intercession for Sunday Schools. Six of such gatherings have been determined upon, at well located centers, viz., Church of the Holy Apostles, 21st and Christian Sts.; St. Matthias, 19th and Wallace Sts.; Church of the Saviour, Drexel Institute (West Philadelphia); St. Simeon's, 9th and Lehigh; Calvary, Germantown; and St. Mark's, Frankford. It is hoped arrangements may be effected for the holding of such a meeting in the 21st ward—either at St. David's, Manayunk, or at St. Timothy's, Roxborough.

A general meeting will be held on Monday evening, October 20th, at the Church of the Saviour, Drexel Institute, at which Bishop Mackay-Smith will preside, and Bishop Dudley, of Kentucky will deliver one of the addresses.

THE VALUE of Brotherhood services in hospitals, prisons, and charitable institutions, is again demonstrated by a service held by Holy Apostles' Chapter, Philadelphia, at the Galilee mission, during the past summer. During the service at which the rector was officiating, a sick infant was brought in for Holy Baptism. Two months later, the child died, and one of the parish clergy was asked to attend the burial. Soon thereafter, the mother of the child and her nephew presented themselves at the church for the Sacrament of Holy Baptism.

THE 188TH ANNIVERSARY of "old St. David's" Church, Radnor, was kept on Sunday, Sept. 7th. In his sermon, from the text, "So built we the wall; and all the wall was joined together—for the people had a mind to work" (Neh. iv. 6), the rector, the Rev. J. H. Lamb, gave an account of the early history and struggles of the parish. St. David's is the oldest of Philadelphia's suburban churches, and despite many attempts that have been made to alter it, remains practically unchanged after nearly two hundred years. Within its graveyard are buried General Anthony Wayne and other heroes of Colonial and Revolutionary times; many of whose descendants were assembled on the occasion of this anniversary.

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THE REV. A. A. MARPLE, rector of Christ Church (old Swede's) Upper Merion, celebrated his 25th anniversary as rector of the parish on Sunday, Sept. 7th.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

New Altar at St. Peter's—Anniversary at Milford.

ON THE MORNING of the Fifteenth Sunday after Trinity, Sept. 7th, at St. Peter's Church, Pittsburgh, the Bishop of the Diocese unveiled and dedicated a handsome altar of white marble, with ornamentation of mother of pearl, the gift of Mr. John W. Garland, in memory of his father and nephew. The Bishop preached the sermon, which had as its main line of thought, the intimate relationship between service and sacrifice, and showed forth very happily and helpfully the significance of the altar in our houses of worship. Holy Communion was celebrated by the Bishop, assisted by the rector of the parish, the Rev. Dr. Ward. Music appropriate to the occasion was furnished by the vested choir of men and women. A large parish building of stone is being erected just in the rear of the church, in which the various societies and activities of the congregation will find ample accommodation.

ON THE Sixteenth Sunday after Trinity, Sept. 14th, the Bishop of Pittsburgh preached the sermon at the celebration of the 25th anniversary of the Church of the Good Shepherd, Milford, which he was instrumental in organizing during the time of his preparation for the Sacred Ministry.

QUINCY.

F. W. TAYLOR, D. D., Bishop.
Church Consecrated at Galva,

ON TUESDAY, September 9th, the Church of the Holy Communion, Galva, was consecrated by Bishop Taylor. The church is small, but it is an attractive and Churchly building. The congregation is small, there being but ten communicants. The mission is

in charge of the Rev. William M. Purce, rector of Grace Church, Osco. The history of this work is most interesting and shows what can be accomplished with a few who are in earnest. The old church building was erected in 1868, and for many years was not used for Church purposes, being rented as a music store. Six years next February the Rev. Mr. Purce undertook to revive the work, but received small encouragement. About three years ago, Mr. W. F. Bailey and family removed to Galva from Galesburg, and at once took an active interest in the work, and was licensed as lay reader. The old building was disreputable, no repairs having been made on it from the time it was built. It was soon seen that if anything was to be done a new church would have to be built. Two years ago last December, the first money toward the new church was deposited in the bank. Last



CHURCH OF THE HOLY COMMUNION, GALVA, ILL.

winter the old building was sold for \$150, and 30 feet of the lot on which it stood, for \$300. The American Church Building Fund Commission was appealed to and gave a grant of \$200. The balance of the money necessary was raised in the Diocese and in Galva. The cost of the church, not including the pews, windows, and furniture, was nearly \$1,300, and everything is paid for and the mission is out of debt. As this is the first church erected in the Diocese since the death of Bishop

Burgess, a beautiful memorial window was placed in it by the Church people of the Diocese. Galva has a large Manx population, most of whom were confirmed in the Isle of Man, but on coming to Galva found the church closed and with apparently no probability of its being re-opened, and hence the major part of them have united with the various denominations. Mr. and Mrs. McKane, both at rest, remained true to the Church, and the Manx people of the town contributed money for a memorial window for them.

The clergy present at the consecration and taking part in the services were the Rev. S. G. Jeffords of Peoria; Rev. E. F. Gee of Galesburg; Rev. W. D. McLean of Kewanee; Rev. Dr. Burrell of Moline; and the missionary, the Rev. W. M. Purce. Part of the choir of Grace Church, Galesburg, attended and sang the service.

The furniture all harmonizes perfectly, although it came from different parishes in the Diocese. The altar is from Princeton, the oak reredos from Grace Church, Galesburg, as were also the side windows; the pews from Grace Church, Aledo; the chancel rail from Grace Church, Osco; the lectern from Bradford, the pulpit desk from Galesburg, the missal stand from Kewanee, the Bishop's chair from Galesburg, the other chancel chair from Osco, and the candlesticks from Canton. All this furniture had been laid aside by the various parishes, having had memorials given in their places. When these various articles were varnished and thoroughly cleaned, they presented a handsome appearance.

RHODE ISLAND.

THOS. M. CLARK, D.D., LL.D., Bishop.

WM. N. McVICKAR, D.D., Bp. Coadj.

Gifts to St. Stephen's, Providence.

THE BENEDICTION of the new Ames Memorial chimes of St. Stephen's Church, Providence, will take place on Monday, Sept. 29th, the Feast of St. Michael and All Angels, at 10:45 A. M. The service will be Choral Eucharist and sermon. At St. Stephen's, also, Miss Mary Carpenter, a member of the parish, and her sister, Miss Laura Carpenter of the Church of the Ascension, Wakefield, have presented, in memory of their father, the Rev. James Helme Carpenter, a valuable plot of ground in Saunderstown, R. I., to be used for the erection thereon at some future time of a Summer House of Rest for the benefit of the poor people of St. Stephen's.

The lot is a large one, equal to six city lots, its size being 100 feet by 217 feet. It adjoins the church lot, on which stands the pretty little Church of St. John the Divine, the land for which was given by, and the church built, mainly by the efforts of Miss Esther Bernon Carpenter, now in Paradise, a sister of the present benefactors. A tablet to Miss Esther Bernon Carpenter, of fame as a poet, essayist, and story-writer, is in the church. Saunderstown is one of the most beautiful and desirable places on Narragansett Bay, and the lot is on high ground overlooking the water.

The Rev. Mr. Carpenter, who is commemorated by this noble gift, was for many years a faithful and honored priest of the Diocese, a contemporary and friend of Dr. Waterman, and had much association during his lifetime with St. Stephen's parish.

THE REGULAR fall meeting of the Providence Local Council, Brotherhood of St. Andrew, will be held at St. Paul's Church, Pawtucket, on Monday evening, Sept. 22nd.

SALT LAKE.

ABIEL LEONARD, D.D., Miss. Bp.

Work at Breckenridge, Colo.

THE MISSIONARY at Grand Junction spent the month of August in Breckenridge, Colo., as his vacation, and while there conducted

both morning and evening service in St. John Baptist mission. A well appointed little church building is found here. The furnishings of the sanctuary are all memorials, including Eucharistic and vesper lights, altar of white and gold, and brass lectern. The congregation is deprived of the services of a clergyman at this time. At the last service conducted by the missionary, the church was crowded to the very entrance, the Methodist minister and his congregation being in attendance. Special music was provided for the occasion, and the whole service was conducted in a way to make a lasting impression for good upon the mixed assembly.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

Charleston Items—Notes.

THE "SHELTERING ARMS," James Island, under the care of the Rev. A. E. Cornish, city missionary of Charleston, has now 21 inmates beside the manager of the farm, and the matron. There are 4 adults and 17 children under 15. Mr. Cornish holds service there every Thursday, and there is a day school with a regular teacher. The crops of corn, potatoes, and cotton on the farm are very promising, and, if all gathered in, will go far toward supporting the household next year; but, for the next four months, the help of friends will be needed. Since this work began, eighty-one souls have been cared for, and out of this number, over fifty have gone out, having been benefited by the temporary help given them just when they needed it most. Mr. Cornish hopes, in time, to make it entirely self-supporting.

MR. CORNISH has begun a mission Sunday School in St. Luke's Church in the north-eastern part of the city, and a small nucleus has been formed of what is expected to be a helpful mission.

THE REV. JOHN KERSHAW, D.D., rector of St. Michael's, Charleston, has returned from his vacation, and the church was re-opened Sept. 7th. The Rev. H. J. Mikell, rector of the Church of the Holy Communion, and the Rev. L. G. Wood, rector of St. Paul's, have also returned to their charges.

BISHOP CAPERS, at the invitation of the Standing Committee of Alabama, is to preach the memorial sermon on the late Bishop Barnwell at the special Council which has been called to meet in Montgomery early in October.

DURING the past month, 8 parishes in the Diocese have undertaken to start the Babies' branch of the Woman's Auxiliary—Church of the Holy Communion, St. John's, and St. Philip's, Charleston; Prince George, Winyah, Georgetown; Grace Church, Ridge Spring; Holy Cross, Stateburg; Trinity, Edisto Island; and St. John's, Winnsboro. There is already a flourishing branch at Trinity, Columbia.

IN CALVARY CHURCH, Glenn Springs, Aug. 31st, Bishop Capers unveiled a memorial tablet to the Rev. J. D. McCollough.

THE REV. A. S. THOMAS has declined the call to St. Paul's, Summerville, and has decided to remain in Darlington, where he has begun the building of a new church. He has also a promising mission at Hartville and hopes soon to build a chapel there.

THE REV. O. T. PORCHER has begun building the church at Calhoun Falls, and he hopes friends will be raised up to enable him to complete and furnish it.

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We say the *old* way, but really it is the common and usual one at the present time, and many dyspeptics, and physicians as well, consider the first step in attempting to cure indigestion is to diet, either by selecting certain food and rejecting others, or to greatly diminish the quantity of food usually taken.

In other words, the starvation plan is by many supposed to be the first essential in the cure of weak digestion.

The almost certain failure of the starvation cure for stomach trouble has been proven time and again, but still the usual advice, when dyspepsia makes its appearance, is a course of dieting.

All this is radically wrong. It is foolish and unscientific to recommend dieting or starvation to a person suffering from dyspepsia, because indigestion itself starves every organ and every nerve and fibre in the body.

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BOSTON EXCURSIONS—October 7 to 11.

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SOUTHERN OHIO.

T. A. JAGGAR, D.D., Bishop.
BOYD VINCENT, D.D., Bishop Coadj.

Improvements at Dayton.

DURING the summer, St. Andrew's Church, Dayton, has been newly frescoed, the tint changing from a light green to a deep cream. The border corresponds in color and with the tones of the stained glass windows, St. Andrew's cross being the motif.

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

Sewanee Work.

ON WEDNESDAY evening, August 27th, the new parish house of the Otey Memorial Church, Sewanee (the Rev. W. S. Claiborne, rector), was dedicated, Bishop Gailor saying the prayers and making the address, in which latter he dwelt on the needs of the parish and the uses to which the building might be put to promote its greater Christian effectiveness. Several of the diocesan officers were present, with representatives from the village and University. The dimensions of the building are 65 by 35 feet, and it is well constructed. It contains three rooms, one a large room for the night school and the larger parish gatherings, the other two smaller rooms to be used for the circulating library and for guild meetings.

For some time a night school has been in operation, with pupils ranging in age from fourteen to forty-six years. The leader in this work is Mr. C. F. C. Lonberg, a student of the Theological Department of the University, and other students have assisted.

Improvements in this parish are noted in the regular work; the rectory has been improved, the woodwork of the church painted, and the pipe organ has been re-arranged and improved. The Woman's Auxiliary, under Mrs. S. D. Smedes, President, shows activity, a Girls' Friendly Society has been organized, and a Flower guild does good work in the distribution of flowers at the Hodgson Memorial Infirmary. The circulating library is kept open daily, the ladies of the Mountain taking turn in tending same, and not only residents, but also visitors and students, are patrons of its benefits.

The parish house cost in the neighborhood of \$1,500 and is free of debt.

WITH THE beginning of a new term of the University at Sewanee, a re-arrangement of the work of the student missionaries is necessitated. The following is now the assignment: Calvary, Roark's Cove, Messrs. John Kershaw, Jr., of South Carolina, and S. M. Hamff; St. Agnes', Cowan, Mr. Royal Tucker of Louisiana; St. James', Lost Cove, Mr. D. F. Cameron of Southern Florida; Epiphany, Sherwood, Mr. Prentice Pugh of Tennessee; St. Andrew's at the Switch, Mr. W. S. Poyner of Alabama and Mr. C. D. Crain of Mexico; Otey Memorial Sunday School Superintendent, Mr. C. E. Seaman of Galveston; St. Mark's, Jumpoff, Mr. Charles Colmore of Tennessee and Mr. L. B. Hastings of Fond du Lac; St. Hilda's at the Section, services now held at the Sisters' House, St. Mary's on the Mountain, Mr. D. F. Cameron; Resurrection, in the Barrons, unassigned as yet; Christ Church, Tracy City, under the Rev. W. Haskell Du Bose, Mr. F. M. Osborne of North Carolina.

AN INTERESTING WORK is being carried on by Mr. Du Bose in the services he renders at the old Swiss colony of Gruetli, about fifteen miles from Tracy City. For a time these people, having no other provision for religious leadership, were ministered to by a Swedeborgian minister, but now Mr. Du Bose has services for them in German with good attendance and responses, and they show much gratification that the Church can give them her oversight.

Mr. Osborne has also started a mission at

a point called Cows' Hill, where a new coal mine has been opened some distance from Tracy City, and a flourishing work is going on, services being held for the present in a school house.

Mr. Colmore has started another mission in the direction of St. Mark's, and the resident and visiting clergy assist by making visitations and administering the sacraments. The Rev. Thomas D. Windiate of the Church of the Good Shepherd, Memphis, formerly in the work at Roark's Cove, in a recent visit, administered Holy Communion and baptized eleven.

At Cowan, a most earnest and effective work is being carried on by the free school under Miss Anne Trigg Robinson. The children are given elementary instruction, and in addition are taught practical Christian living, with sewing, etc. Three rooms adjoining the church have been constructed, and there are thirty-two pupils enrolled. Certainly much good must result from this school, as also from the Industrial School to be opened on the Mountain by the Sisters of St. Mary, and the Night School at the Otey Memorial Church in Sewanee.

VIRGINIA.

ROBT. A. GIBSON, D.D., Bishop.

Gift to the Seminary.

IT IS STATED by the Lynchburg (Va.) News that a contribution of \$500 to the Virginia Theological Seminary has been made by Mr. J. Pierpont Morgan of New York, which amount will be given to the Packard Literary Memorial Fund.

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.

Improvements at Grand Rapids—The Summer Resorts—New Church for South Haven—Church Consecrated at St. Joseph.

ST. MARK'S CHURCH, Grand Rapids (the Rev. Jno. N. McCormick, rector), has been extensively repaired during the summer, and the entire interior of the church has been decorated. The walls of the nave and transepts are in blue, and the walls of the chancel in red and gold; the prevailing figure in the sanctuary walls being pomegranates. The general effect is very fine.

It has been decided that the present downtown location of the church will be retained, and land has been bought on the north side of the lot for a parish house. The contract for this building has been let, and work on it has commenced. It will be thoroughly modern in all its appointments, and will equip the parish for its increasing responsibilities. The cost of the new building will be about \$20,000, and it is hoped to have it ready for use in the spring.

THE EAST SHORE of Lake Michigan is well known as a sure refuge from the heat and dust and confusion of less favored regions to the south and west of us. A number of the Bishops and many of the clergy find they

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During the season now ending, Bishop Tuttle has ministered at Harbor Springs, preaching once in Petoskey. The Rev. Messrs. Wm. T. Manning, D.D., of Nashville, Tenn., and Wm. Elmer of St. Louis, have also assisted at Harbor Springs. The Rev. A. W. Knight, Jr., has assisted Bishop Gillespie at Charlevoix. The Rev. Mr. Matthews and the Rev. F. J. Hall, D.D., of Chicago, have also sojourned in the "North Country." At Edgewood, a resort near Traverse City, the Rev. C. T. Stout, rector at the latter place, held evening service on two different Sundays, Bishop Atwill delivering the address at the service held in July. On Aug. 29th, the Rev. and Mrs. Stout entertained Bishops Tuttle, Atwill, and Gillespie, with Mrs. Atwill, at dinner. The Rev. W. W. Taylor of Hazelton, Pa., held service in All Saints' Church, Saugatuck, the Rev. John C. Sage of Dubuque preaching at one of the services. At South Haven the Rev. J. Everist Cathell, D.D., of Des Moines, Iowa, assisted the Rev. Mr. Law at one service and preached. Other visitors were the Rev. Roger H. Peters of Kalamazoo, the Rev. Lewis Brown of Indianapolis, Mr. Webb of Holy Cross mission, Chicago, the Rev. L. C. Rogers of Windsor Park, Chicago, and the Rev. Wm. Lucas of Allegan, who preached on a Sunday in the absence of the missionary. The choirs of St. Margaret's, Windsor Park, and St. Luke's, Kalamazoo, very kindly assisted in the services.

UNLESS something unforeseen occurs to prevent, ground will be broken at South Haven in October for Epiphany Church building. Those who have promised an offering for the building fund will aid the good work very materially by sending a contribution before the Advent season.

THE BISHOP consecrated St. Paul's Church, St. Joseph, on Sunday, Sept. 14th, and confirmed a class of 10 in the evening. The venerable Bishop preached at both services, and celebrated the Holy Communion at the consecration. He was assisted at both services by the Rev. M. S. Woodruff, the Rev. Frederic Welham, and the Rev. B. F. Matrau, D.D.

The mission of St. Paul's was organized in 1896 by the Rev. Mr. Woodruff, after many previous attempts to establish the Church in St. Joseph had failed. To this devoted and faithful priest belongs the credit of securing and paying for the lot on which the church stands. He was succeeded in 1899 by the Rev. Frederic Welham, under whose ministrations the church was built, and the mission organized into a parish. Resigning the charge in the summer of 1901, he was succeeded by the Rev. Dr. Matrau, who consented to supply for the parish from August 1st to January 1st. To Dr. Matrau belongs the credit of being chiefly instrumental in raising the entire indebtedness of the church, some \$1,800, and of completing the furnishing of the church ready for consecration. The efforts of these clergymen were heartily and energetically seconded by the few faithful and devoted communicants of the parish, and quite generally by the citizens of St. Joseph. The church, which is of wood, on a brick foundation, is beautiful, and has a seating capacity of 200. The entire cost of the property, including the furnishings of the church, was about \$3,000.

Dr. Matrau resigned St. Bartholomew's Church, Chicago, at Easter, 1901, after a rectorship of 11 years. He went at once to Gainesville, Florida, and supplied for Holy Trinity Church until July 1st. While there, he secured bona-fide pledges and subscriptions for a new church for that parish amounting to \$9,000. Returning to Chicago in July, he consented to supply for St. Paul's Church, St. Joseph, from Aug. 1st to Dec. 31st. At this time, being in great straits for a conservative and strong man for a very delicate

and difficult work, Bishop Weed wired Dr. Matrau, asking him to come to Jacksonville and supply for the Church of the Good Shepherd for the winter months. He answered the Macedonian cry by going at once. While supplying for this parish he succeeded in securing from the congregation a cash Easter offering of \$2,300 to apply on the very pressing and galling indebtedness of that parish, and also prepared and presented a class of 11 adults for Confirmation. Returning to St. Joseph, Mich., June 1st, 1902, he has contracted to supply for St. Paul's Church until Nov. 1st. Dr. Matrau always preaches and teaches a Gospel of hope and encouragement, and as a result, he leaves behind him wherever he goes, intensely increased parochial activity, and devotion to the Church.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

Anniversary in Buffalo—Two Bequests.

THE PARISHIONERS of St. Mark's, Buffalo, gave a reception at the parish house, Sept. 4, to mark the fifth anniversary of the coming to the parish of their rector, the Rev. Nathan W. Stanton. Besides the parishioners, a goodly number of the city clergy were present to add their felicitations on the happy occasion. Mr. Stanton was given a beautiful souvenir book in which the names of all present were written. He was also made the recipient of a handsome vestment case and a set of vestments. Mr. David M. Shepard, on behalf of the people, made the presentation address.

Mr. Stanton has been most successful in his work, one result of which has been the inauguration of a mission, the building of a chapel for the same, and the opening of this chapel, with a special service, on Sunday afternoon, Sept. 7, by the Bishop of the Diocese, assisted by the Rev. Mr. Stanton, the Rev. John Ward, rector of Grace Church, which is the mother church of St. Mark's, the Rev. Messrs. M. H. Milne, Geo. H. Gavliller, and Thos. B. Berry.

BISHOP WALKER has received from the estate of the late Rev. Francis Granger, the sum of \$4,550.45, a bequest "to the Rt. Rev. Wm. D. Walker, Bishop of the Diocese, for the spread of the Gospel in the Diocese of W. N. Y." The interest of this fund only will be so used. Another bequest has been made to the Diocese in the sum of \$55,000 by the late Mrs. Naomi Van Bokkelen, "for the benefit of the Aged and Indigent Clergy of the Diocese." The Bishop and Trustees of the Christmas Fund are named as trustees of this bequest, the interest only to be used. The will has not yet been probated, and though a contest may arise with reference to some of its provisions, it is not thought that the above bequest will be diverted from the intention of the decedent.

CANADA.

College Bursaries.

THE REV. PRINCIPAL HACKETT, on his late visit to England, secured from the Colonial and Continental Society two bursaries for students reading for Holy Orders at the Diocesan College, Montreal, of which he is Principal.

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